



TITLE:

Vādhūla rautasūtra 1.5-1.6[Agnihotra,  
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the Vādhūla rautasūtra, II--

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# Vādhūla Śrautasūtra 1.5–1.6

## [Agnihotra, Agnyupasthāna]

—A New Critical Edition of the Vādhūla Śrautasūtra, II—

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INTRODUCTION: Additional Notes

TEXT: Vādhūla Śrautasūtra 1.5–1.6

APPENDIX: Quotation of Mantras

### INTRODUCTION: Additional Notes

This is the second part of the new edition of the Vādhūla Śrautasūtra which continues the first one published in the last issue of *ZINBUN*.<sup>1</sup> This article treats the latter part of the first *prapāṭhaka* which covers the sections of the Agnihotra and the Agnyupasthāna. The utilized MSS for this edition are almost the same with those utilized in the first part of the edition.<sup>2</sup> As for the style and the editing principles, I have basically followed those taken by the first part of the edition. Therefore, I would like to ask the reader to refer to the introduction of the last article, especially pp.13–17 (INTRODUCTION, III. Notes on the Critical Apparatus and the Edition). And I shall only give here the following some additional notes on the critical apparatus

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<sup>1</sup> Vādhūla Śrautasūtra 1.1–1.4[Agnyādheya, Punarādheya] — A New Critical Edition of the Vādhūla Śrautasūtra, I —, *ZINBUN (Annals of the Institute for Research in Humanities, Kyoto University)* 30, 1995, pp.1–127.

<sup>2</sup> They are: K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>1</sub> and T<sub>2</sub> (as variant-reading of T<sub>1</sub>). For details of the MSS, see pp. 4–12 of *ZINBUN* 30 (INTRODUCTION, II. Account of the Manuscripts). Omitted from MSS utilized in the first part is the paper MS. H which is a short fragment abruptly ending midway of the Agnyādheya and does not cover the extent of the sections of present part.

and the edition which were left off the introduction of the first part.

1. In the Malayālam MSS, consonant “ñ(a)” does not appear except at the end of a word. Anusvāra “ṁ” is used instead in the middle of a word. (A single exception is N<sub>2</sub> at 1.4.3.23: *paṅkyo*, which is a copyist’s misspelling of *paṅktyo*.) Thus, at the word-end, *prāṇ* and *pratyaṇ*, while in the middle, *aṅgāra-*, *bhaṅgura-* and *jaṅghanat*. In the text of my edition, the latter cases are standardized with the use of “ñ”.

2. In the critical apparatus, two cases of single consonant with asterisk (“t\*” and “n\*”) occasionally occur. In the Malayālam script, they are respectively written as: [xxx] and [xxx]. They indicate that the independent consonant form is often preferred in the Malayālam MSS where the consonant ligature is usually expected with the Devanāgarī form. Further, the consonant “t” is sometimes written in the consonant ligature where “d” is expected to occur according to the *sandhi* rule.

e.g. *vat\*sa-* instead of *vatsa-*; *ut\*gātrā* instead of *udgātrā*; *etat\* brahma* instead of *etad brahma*; *aśvāvat\* gomad* instead of *aśvāvad gomad*; *atbhyaḥ* instead of *adbhyaḥ*; *utbhava-* instead of *udbhava-* et alii.<sup>3</sup>

Further, “t\*” is also used in the ligature (*hiraṇya*)śat\*ka- instead of (*hiraṇya*)śalka- in MSS of N<sub>1</sub> and K<sub>1</sub>.

3. In the Malayālam MSS, the dental consonant “ḷ” [xxx] is in some cases (especially with N<sub>1</sub>) written as the cerebral “ḷ” [xxx].

e.g. *ḷoka-* instead of *loka-*.<sup>4</sup>

<sup>3</sup> Further, the case of “t\*” is to be added, e.g. *ṣaṭ\*bhir* instead of *ṣaḍbhir*; *ṣaṭ\*bhyaḥ* instead of *ṣaḍbhyaḥ*.

<sup>4</sup> Prof. W.Rau has given his attention to this problem in “Notiz zum cerebralen ḷ in südindischen Sanskrit-Handschriften”, *MSS* 42 (1983), pp.187–9. With regard to the present case, it seems that this phenomenon would tend to occur when the loan word of Sanskrit has been fixed in Malayālam vocabulary with the phonetic shift of dental to cerebral. The scribes of the Malayālam MSS may have transcribed the word “loka-” with the Malayālam word-form “ḷoka” which were more familiar to them.

## Vādhūla Śrautasūtra 1.5–1.6 [Agnihotra, Agnyupasthāna]\*

### Agnihotra (1.5)

#### 1.5.1

1.5.1.1 uddhṛtān<sup>1</sup> agnīm upāśiṣyamāno<sup>2</sup> 'ntarā<sup>3</sup> <sup>4</sup>gārhapatyañ cānvāhārya-pacanañ ca prapadya dakṣiṇata āhavanīyasyopaviśaty<sup>5</sup>

1.5.1.2 <sup>6</sup>athāsmā agnihotraṁ <sup>7</sup>hoṣyate 'paḥ<sup>8</sup> pariharati<sup>9</sup>

1.5.1.3 <sup>10</sup>tā<sup>11</sup> upasṛśati<sup>12</sup> vidyud asi <sup>13</sup>vidya me pāpmānam ity

1.5.1.4<sup>14</sup> <sup>15</sup>athāpo vratabhṛto vrataṁ<sup>16</sup> mayi <sup>17</sup>dhatta mayi śraddhety ācāmaty<sup>18</sup>

1.5.1.5 agnihotrīm upahvayata<sup>19</sup> ira<sup>20</sup> ehi mayi śrayasvera ehi mayi <sup>21</sup>śraya-

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\* Utilized MSS are as follows: K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub> and T<sub>2</sub>(as variant-reading of T<sub>1</sub>).

<sup>1</sup> K<sub>3</sub>: uddhṛt . n

<sup>2</sup> N<sub>2</sub>: vapāśiṣyamāno

<sup>3</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ntarā

<sup>4</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>2</sub>,M,T<sub>1</sub>: gārhapatyañ cānvāhāryapacanañ(M,T<sub>1</sub>: -ryapacanañ) ca; K<sub>3</sub>: gārhapatyañ cānvāhāryapacanañ ca; N<sub>1</sub>: gārhapatyañ cā . . . ryapacanañ ca; C: gārhapatyaṁ cānvāhāryapacanaṁ ca

<sup>5</sup> K<sub>2</sub>: -opaviśaty; C: -opavisaty; T<sub>1</sub>: -a upaviśati /

<sup>6</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: athāsmāgnihotraṁ; K<sub>2</sub>: thāsmā agnihotraṁ

<sup>7</sup> N<sub>1</sub>: hoṣya . . . sṛśati

<sup>8</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: paḥ; N<sub>2</sub>: paḥ; Not in M,C.

<sup>9</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: pariharanti

<sup>10</sup> K<sub>1</sub>: tā. . sṛśati

<sup>11</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tāv

<sup>12</sup> K<sub>2</sub>: upaṁḥsṛśati (?)

<sup>13</sup> K<sub>2</sub>: vidyamma pāpmānam ity; K<sub>1</sub>: vi . . . ira ehi

<sup>14</sup> This sūtra is in lacuna with K<sub>1</sub> recension MSS.

<sup>15</sup> K<sub>1</sub>: . . . ira ehi; M: athā.o . . . ira ehi; C: athā . . . iḍa ehi

<sup>16</sup> N<sub>2</sub>,T<sub>1</sub>: vrataṁ; Not in T<sub>1</sub>.

<sup>17</sup> N<sub>1</sub>: dhatta . . . ddhety ācāmaty

<sup>18</sup> T<sub>1</sub>: ācāmati /

<sup>19</sup> K<sub>2</sub>: upaṁḥhvayata

<sup>20</sup> K<sub>3</sub>: iraḥ (?)

<sup>21</sup> N<sub>1</sub>: śraya . . . āhvayāmīti-

- sva śraddha*<sup>22</sup> *ehi satyena*<sup>23</sup> *tvāhvayāmīti*-  
 1.5.1.6 <sup>24</sup>*iyam asīti* *vedim*<sup>25</sup> *upadiśan*<sup>26</sup> *brūyāt tasyās*<sup>27</sup> *te 'gnir vatsas sā me*  
*'gninā*<sup>28</sup> *vatsena śraddhān*<sup>29</sup> *tapo*<sup>30</sup> *amuṃ kāman dhukṣveti*  
 1.5.1.7 *yam kāmam kāmāyate tam āśaste*<sup>31</sup> *saṃ haivāsmāi sa*<sup>32</sup> *kāmaḥ*<sup>33</sup>  
*padhyate*  
 1.5.1.8 <sup>34</sup>*vācamyamo*<sup>35</sup> *'greṇāhavanīyam parītya*<sup>36</sup> *bhūtakṛta stheti* *gārha-*  
*patyād*<sup>37</sup> *udīco 'ṅgārān*<sup>38</sup> *nirūhati*  
 1.5.1.9 <sup>39</sup>*vyantān*<sup>40</sup> *kṛtvā gr̥hṇāty*<sup>41</sup> *agnaya ādityam gr̥hṇāmi*<sup>42</sup> *rātriyāhar iti*  
 1.5.1.10 *subhūte śrayasvety adhiśrayaty*<sup>43</sup>  
 1.5.1.11 *udyan*<sup>44</sup> *suvargo*<sup>45</sup> *loka ity abhidhyotayati triṣu lokeṣu*<sup>46</sup> *rocayety*

<sup>22</sup> K<sub>2</sub>: tr̥ddha

<sup>23</sup> T<sub>1</sub>: tvāhvayāmīti yam asīti; C: tvā hvayāmītiyam asīti; K<sub>1</sub>: tvānvayāmītiyam asīti;  
 M: tvānvayāmīti yam asīti

<sup>24</sup> M, T<sub>1</sub>: yam asīti

<sup>25</sup> K<sub>3</sub>: upaviśan\*=kāmāyate; N<sub>2</sub>: upaviśat\*+kāmāyate; T<sub>1</sub>: upadiśan+kāmāyate

<sup>26</sup> K<sub>1</sub>, N<sub>1</sub>: upadiśan\*; K<sub>2</sub>: upadiśa; K<sub>3</sub>: upaviśan\*; N<sub>2</sub>: upaviśat\*

<sup>27</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: te gnir vvatsas; M: te 'gnir vatsa; C: te agnir vatsoḥ; T<sub>2</sub>: te agnitas

<sup>28</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: gñinā [N<sub>1</sub> first wrote “agnirvvā” and then corrected it into “agninā”]

<sup>29</sup> M, C, T<sub>1</sub>: śraddhām

<sup>30</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: muṃ kāmam dhukṣveti; C, T<sub>2</sub>: 'muṃ kāmam dhukṣveti

<sup>31</sup> T<sub>1</sub>: sahaivāsmāi

<sup>32</sup> T<sub>1</sub>: nu

<sup>33</sup> M, C, T<sub>1</sub>: kāmaḥ

<sup>34</sup> K<sub>1</sub>: vācamya . . . rūhati; M: vācamya .o . . . rūhati; C: vācam yaccha . . . aṅgārān  
 nirūhati

<sup>35</sup> K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: greṇāhavanīyam; K<sub>2</sub>: greṇāhavanī; T<sub>1</sub>: 'greṇāhavanīyam

<sup>36</sup> K<sub>2</sub>: bhūtakṛta stheni; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: bhūtakṛtasveti

<sup>37</sup> K<sub>3</sub>: gāruhapatyād

<sup>38</sup> K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: ṃgārān; K<sub>2</sub>: gārān; T<sub>1</sub>: 'ṃgārān

<sup>39</sup> K<sub>2</sub>, N<sub>2</sub>, T<sub>1</sub>: vyantāt\*(T<sub>1</sub>: vyantāt) kṛtvā

<sup>40</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>: vyantān\*

<sup>41</sup> T<sub>1</sub>: gr̥hṇāti /

<sup>42</sup> C: ratriyā ahar

<sup>43</sup> T<sub>1</sub>: adhiśrayati /; M: adhiśraty

<sup>44</sup> K<sub>1</sub>, N<sub>1</sub>: udyan\*; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: udyat

<sup>45</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: suvarggo

<sup>46</sup> K<sub>1</sub>, N<sub>1</sub>: ḷokeṣu; N<sub>2</sub>: yokeṣu

- 1.5.1.12<sup>47</sup> *udbhuvā*<sup>48 49</sup> *āpa*<sup>50</sup> *stheti* *sruveṇāpaḥ*<sup>51</sup> *pratyānayaty*<sup>52</sup> *ud* *imaṃ*<sup>53</sup> *yajamānam*<sup>54</sup> *bhāvayata* *prajayā paśubhir* *ity*  
 1.5.1.13 *udyan*<sup>55</sup> *suvaro*<sup>56 57</sup> *loka*<sup>58 59</sup> *ity* *evābhidyotayati* <sup>60</sup>*triṣu lokeṣu*<sup>61</sup> <sup>62</sup>*rocayety*  
 1.5.1.14 <sup>63</sup>*antaritam rakṣo 'ntarita*<sup>64 65</sup> *arātaya* *iti* *prasalais*<sup>66</sup> *triḥ*<sup>67</sup> *paryagni-* *karoti*<sup>68</sup>  
 1.5.1.15 <sup>69</sup>*pracchidyābhidyotanasya* <sup>70</sup>*nirasyaty apahatā vyṛddhir apahatan*<sup>71</sup>

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<sup>47</sup> 1.5.1.11–14=2.3.1.20–23 (Darsāpūrṇamāsa, rite of *sānnāyā*. Sūtra number is provisional.)  
<sup>48</sup> K<sub>1</sub>,K<sub>2</sub>: utbhuva; K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ut\*bhuva; M,C: udbhava  
<sup>49</sup> M: ācasthe trisruveṇāpaḥ; C: ācastheti sruveṇāpaḥ  
<sup>50</sup> Drop of final sibilant. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: āpa; T<sub>1</sub>: āpaḥ  
<sup>51</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: -āpaḥ; M,C,T<sub>1</sub>: -āpaḥ  
<sup>52</sup> T<sub>1</sub>: pratyānayati /  
<sup>53</sup> C: imam  
<sup>54</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,C: yajamānam  
<sup>55</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: udyan\*; K<sub>2</sub>: udyat; N<sub>2</sub>: udyat\*; T<sub>1</sub>: ut  
<sup>56</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: suvaro; C: svaro; K<sub>2</sub>: savaro  
<sup>57</sup> K<sub>1</sub>: . . .  
<sup>58</sup> N<sub>1</sub>: loka  
<sup>59</sup> Thus T<sub>1</sub>. K<sub>2</sub>: ity evābhidyātayaty; M: ity evābhidyotayate; C: ity abhidyotayate  
<sup>60</sup> Thus T<sub>1</sub>. M,C: . . . ty; K<sub>2</sub>: atriṣu lokeṣu  
<sup>61</sup> N<sub>1</sub>: lokeṣu  
<sup>62</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: rocayety; K<sub>2</sub>: recayety  
<sup>63</sup> K<sub>1</sub>: . . ritam rakṣo ntaritā  
<sup>64</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ntaritā  
<sup>65</sup> M: arātayastuti  
<sup>66</sup> In Malayalam MSS, *prasalais* is, in most cases, written in the form *prasalai* being irrespective of sandhi rule. K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: prasalai triḥ; K<sub>2</sub>: prasastraiḥ; N<sub>2</sub>,T<sub>1</sub>: prasalai triḥ; M: prasalai tri; C: prasalaiḥ triḥ  
<sup>67</sup> N<sub>2</sub>,T<sub>1</sub>,C: triḥ  
<sup>68</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: paryyagnikaroti; K<sub>2</sub>: payyagnikaroti; N<sub>1</sub>: payyagnim karoti; T<sub>1</sub>: paryagnim karoti  
<sup>69</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: pracśidyā-  
<sup>70</sup> M: nirasyavahatāpyṛddhir; K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: ty apahatā vyṛddhir; T<sub>1</sub>: nirasyaty apahatāpyṛddhir  
<sup>71</sup> C,T<sub>1</sub>: apahatam

*dauṣvapniyam*<sup>72</sup> *apahatam*<sup>73</sup> <sup>74</sup>*pāpam apahatam*<sup>75</sup> *pāpasya pāpakṛtaḥ*<sup>76</sup> <sup>77</sup>*pāpam karma* <sup>78</sup>*yo naḥ*<sup>79</sup> *pāpam karma*<sup>80</sup> *karoti pratyag enam ṛcchatv*<sup>81</sup> *ity*

1.5.1.16 *anuprahṛtyābhidyotanam udvāsayaṭi*

1.5.1.17 *viṣṇoḥ kramo 'si*<sup>82</sup> <sup>83</sup>*viṣṇoḥ krāntam asi* <sup>84</sup>*viṣṇor vikrāntam* <sup>85</sup>*asīti*  
<sup>86</sup>*trir bhasman* <sup>87</sup>*sādayitvā caturthena*<sup>88</sup> *pratiṣṭhāpayaty*<sup>89</sup>

1.5.1.18 *ātmānam aṅgārān*<sup>90</sup> <sup>91</sup>*abhiprakampya*<sup>92</sup> *subhūtam* <sup>93</sup>*akarteti* <sup>94</sup>*parācaḥ*<sup>95</sup> *pratyūhati*

1.5.1.E *supratyūdhān*<sup>96</sup> *kṛtvā dakṣiṇena hastena sruvañ*<sup>97</sup> *ca samidhañ*<sup>98</sup>

<sup>72</sup> Thus K<sub>2</sub>. N<sub>1</sub>: dauṣvapniyam; K<sub>3</sub>, N<sub>2</sub>: dvaṣvapniyam; M: drauṣvatiyam

<sup>73</sup> N<sub>2</sub>, T<sub>1</sub>, C: apahatam; N<sub>1</sub>: avahatam; M: avahantam

<sup>74</sup> N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub> have not “pāpam apahatam”. [Probably because of haplology.]

<sup>75</sup> K<sub>1</sub>, M, C: apahatam

<sup>76</sup> N<sub>2</sub>, T<sub>1</sub>: pāpakṛtaḥ; M, C: pāpakṛtam

<sup>77</sup> K<sub>3</sub>: pāpakarmma; N<sub>2</sub>, T<sub>1</sub>: pāpakarma

<sup>78</sup> K<sub>2</sub> has not “yo naḥ pāpam karma”.

<sup>79</sup> M: na.; N<sub>2</sub>, C, T<sub>1</sub>: naḥ

<sup>80</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: karmma

<sup>81</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: ṛcśatv; N<sub>2</sub>: ṛchśatv

<sup>82</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>, N<sub>2</sub>, M: si; K<sub>3</sub>: si'

<sup>83</sup> K<sub>1</sub>: vi . . . caturthena pratiṣṭhāpayaty

<sup>84</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: viṣṇor vvikrāntam

<sup>85</sup> T<sub>1</sub>: asi iti

<sup>86</sup> K<sub>1</sub>: . . . caturthena; M, C: . . . vācayitvā caturthena

<sup>87</sup> K<sub>2</sub>: sādayi . . . tthena

<sup>88</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: caturthena

<sup>89</sup> T<sub>1</sub>: pratiṣṭhāpayati /

<sup>90</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: aṅgārān

<sup>91</sup> Thus K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>. K<sub>1</sub>: abhiprakampya subhūtam akartteti; M: abhivratam vya-subhūtam akarteti C originally had “abhi . . . subhūtam naḥ . . . eti” and later made up the lacuna into “abhivratam [jaxx]subhūtam naḥ karteti.” [the underlined syllables are unreadable with my copy.]

<sup>92</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, T<sub>1</sub>: abhiprakampya; C: abhivratam(?)

<sup>93</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: akartteti

<sup>94</sup> C originally had “.. pratyūhati” and later filled up the lacuna with “parā”.

<sup>95</sup> Thus K<sub>1</sub>, N<sub>1</sub>. K<sub>3</sub>: parācaḥ(?); K<sub>2</sub>: vācaḥ; N<sub>2</sub>, T<sub>1</sub>: parācam; M, C: parā

<sup>96</sup> K<sub>3</sub>, N<sub>2</sub>: supratyū . ān; T<sub>1</sub>: supratyūhān

<sup>97</sup> C: srucaṃ [“sruvaṃ” is corrected into “srucaṃ”]; T<sub>1</sub>: sruvaṃ

<sup>98</sup> K<sub>2</sub>: samiddhañ; C: samidham

cādatte<sup>99</sup>

## 1.5.2

1.5.2.1 dakṣiṇena<sup>1</sup> hastena sruvañ<sup>2</sup> ca <sup>3</sup>samidhañ cādatte savyena srucañ<sup>4</sup>

1.5.2.2 niṣṭapati *pratyusṭaṃ rakṣaḥ*<sup>5</sup> *pratyusṭā*<sup>6</sup> *arātaya* <sup>7</sup>iti gārhapatyē<sup>8</sup>

1.5.2.3<sup>9</sup> <sup>10</sup>niṣṭapyāhonnayāmīti<sup>11</sup>

1.5.2.4 <sup>12</sup>*devebhyo havyam*<sup>13</sup> *mahyam*<sup>14</sup> <sup>15</sup>*abhayāyom unnayety*

1.5.2.5 unnayati *bhuvad iḍeti* <sup>16</sup>prathamam sruvañ, *janad iḍeti* dvitīyam<sup>17</sup>,  
*vṛdhad iḍeti* tṛtīyam, *karad iḍeti* caturtham<sup>18</sup>, <sup>19</sup>*suvar iḍeti* pañcamam <sup>20</sup>yadi  
<sup>21</sup>pañconnīty

1.5.2.6 unnīyābhimṛśati <sup>22</sup>*sajūr devais* <sup>23</sup>*sāyamyaṅvabhir* ity

<sup>99</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub> and K<sub>3</sub> give the number “18 (=ma,pra)” between the marks. M: // ; T<sub>1</sub>: // [Both M and T<sub>1</sub> indicate the end of a paṭala.] C has not any mark showing the paṭala-end. [C usually shows the paṭala transition by giving the mark “ // / ” at the end of a paṭala, while showing indent in the beginning of a new paṭala.]

<sup>1</sup> K<sub>2</sub>: . kṣiṇena

<sup>2</sup> T<sub>1</sub>: sruvaṃ; C: srucaṃ [corrected from “sruvaṃ”.]

<sup>3</sup> C: samidham cādatte; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: samidham ādatte

<sup>4</sup> T<sub>1</sub>,C: srucaṃ

<sup>5</sup> N<sub>2</sub>,T<sub>1</sub>,C: rakṣaḥ; N<sub>1</sub>,M: rakṣa

<sup>6</sup> N<sub>1</sub>: pratyusṭā rakṣa pratyusṭā; C: pratyasṭā

<sup>7</sup> K<sub>1</sub>: i . . . m abhayāyom

<sup>8</sup> K<sub>2</sub>: gārhapatyō; K<sub>3</sub>: gāruhapatyē

<sup>9</sup> This sūtra is in lacuna with K<sub>1</sub>.

<sup>10</sup> T<sub>1</sub>: niṣṭapyāhonnayāmīti /; K<sub>2</sub>: niṣṭapyāhonnāmīti; M: niṣṭasyāhonnayāmīti

<sup>11</sup> K<sub>2</sub>: -onnamīti

<sup>12</sup> K<sub>1</sub>: . . . m abhayāyom unnayety; M,C: havyam ūhya bhayāyo’m (C: bhayāyom) unnayety

<sup>13</sup> N<sub>2</sub>,T<sub>1</sub>,C: havyam

<sup>14</sup> K<sub>2</sub>: maṃhyam; M: ūhya

<sup>15</sup> Thus K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. M: bhayāyo’m unnayety; C: bhayāyom unnayety

<sup>16</sup> N<sub>2</sub>: prathamam sruvaj; M: prathamam\* sruvañ; T<sub>1</sub>: prathamam sruvaṃ; C: prathamam sruvaṃ

<sup>17</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,K<sub>1</sub>,M,C,T<sub>1</sub>: dvitīyam

<sup>18</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturtham; C: caturtham

<sup>19</sup> M: suvad iḍeti; C: suvā[d] iḍeti

<sup>20</sup> K<sub>1</sub>: ya . . ñconnīty

<sup>21</sup> C: pañconnayaty

<sup>22</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sajūr ddevais; C: sajūr devaiḥ

<sup>23</sup> K<sub>1</sub>: sāyamyaṅvabhi . it .; M: sāyamyaṅvadbhir ity



1.5.2.7 unnīte daśahotāram<sup>24</sup> vyācaṣṭa<sup>25</sup>

1.5.2.8 <sup>26</sup>upothāya<sup>27</sup> mukhadaghne<sup>28</sup> <sup>29</sup>haraty agnim<sup>30</sup> vaiśvānaram<sup>31</sup> <sup>32</sup>ā-prīṇihīti

1.5.2.9 <sup>33</sup>viṣuvaty<sup>34</sup> udyacchate<sup>35</sup>

1.5.2.10 kūrce<sup>36</sup> srucam<sup>37</sup> sādāyitvā samidham<sup>38</sup> ādadhāti <sup>39</sup>rajatān<sup>40</sup> <sup>41</sup>tvā-gñijyotiṣam vāyumatim suvargyām<sup>42</sup> suvargāya<sup>43</sup> lokāya rātrim akṣitim iṣṭa-kām <sup>44</sup>upadadhe 'mṛtam<sup>45</sup> <sup>46</sup>prāṇe dadhāmi prajāpatis tvā sādāyatu<sup>47</sup> prthi-vyāḥ<sup>48</sup> prṣṭhe<sup>49</sup> tayā devatayāṅgirasvad<sup>50</sup> <sup>51</sup>dhruvā sīdety

<sup>24</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: daśahotāram

<sup>25</sup> K<sub>1</sub>,M,C: vyācaṣṭe; T<sub>1</sub>: vyācaṣṭe /

<sup>26</sup> K<sub>1</sub>: upoth . . . .

<sup>27</sup> M: uvotthoya

<sup>28</sup> K<sub>2</sub>: mudaghne; N<sub>1</sub>: mukhadaddhne; M: mukhadadhne

<sup>29</sup> K<sub>3</sub>: hara . gñim

<sup>30</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>2</sub>,M,C,T<sub>1</sub>: agnim

<sup>31</sup> C: vaiśvānaram

<sup>32</sup> N<sub>1</sub>: āprīṇihīti

<sup>33</sup> K<sub>1</sub>: . . . dyacśate

<sup>34</sup> K<sub>1</sub>: . . . ; K<sub>2</sub>: viṣuvadaty

<sup>35</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: udyacśate; K<sub>1</sub>: . dyacśate; N<sub>2</sub>: udyachśate

<sup>36</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: kūrce; N<sub>2</sub>: . cye

<sup>37</sup> C: srucam

<sup>38</sup> K<sub>1</sub>,M: samidam

<sup>39</sup> K<sub>1</sub>: rajatā tvāgnir jyotiṣam; M: rajatāgnir jyotiṣam

<sup>40</sup> C: rājatām

<sup>41</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,C: tvāgnijyotiṣam; T<sub>1</sub>: tvāgnir jyotiṣam

<sup>42</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: suvarggyām; N<sub>1</sub>: suvarggyām

<sup>43</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: suvarggāya

<sup>44</sup> K<sub>1</sub>: u . da. e . tam prāṇe; M: upadadhemam prāṇe

<sup>45</sup> K<sub>2</sub>,K<sub>3</sub>: mṛtam; K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,C: mṛtam; T<sub>1</sub>: 'mṛtam

<sup>46</sup> K<sub>3</sub>: prā . e . . āmi

<sup>47</sup> N<sub>1</sub>: sādāyantu

<sup>48</sup> Thus K<sub>3</sub>,N<sub>1</sub>. K<sub>1</sub>: pr . yāḥ; K<sub>2</sub>: prvyoh; T<sub>1</sub>: prthivyāḥ; M: prthivyā; C: prthivyaḥ

<sup>49</sup> M: prṣṭe

<sup>50</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: -āṅgirasvad; K<sub>2</sub>,K<sub>3</sub>: -āṅgirasvid; T<sub>1</sub>: -āṅgirasva; M: -āṅgirasva

<sup>51</sup> K<sub>1</sub>: dhruv . . . .

- 1.5.2.11 <sup>52</sup>athaitāvanmātre samidho<sup>53</sup> juhoty<sup>54</sup> <sup>55</sup>agnir jyotir jyotir agni<sup>56</sup>  
<sup>57</sup>svāheti  
 1.5.2.12 <sup>58</sup>hutvānuprāṇity<sup>59</sup> amṛtam<sup>60</sup> prāṇam<sup>61</sup> mayi dadhāmy<sup>62</sup> ā mā prāṇo<sup>63</sup>  
 viśatu sahāmṛtena śāntyā<sup>64</sup> <sup>65</sup>apradāhāyety  
 1.5.2.13 athaitām <sup>66</sup>āhutim<sup>67</sup> pratyavekṣate<sup>68</sup> <sup>69</sup>yaiśā gārhapatyē<sup>70</sup> hūyate<sup>71</sup>  
 1.5.2.14 tāñ<sup>72</sup> juhoty agnaye <sup>73</sup>gr̥hapataye svāheti manasā<sup>74</sup>  
 1.5.2.15 <sup>75</sup>hotur āhutim <sup>76</sup>anudrutyottarata uttarām āhutiñ<sup>77</sup> juhoti

<sup>52</sup> K<sub>2</sub>: athaivanmātre; K<sub>1</sub>: . . . y.tir jyyoti .i svāhety

<sup>53</sup> K<sub>2</sub>: samidhā; Caland proposes to read “samiddhe” instead of “samidho”, see Caland 1924, p.154:17.

<sup>54</sup> T<sub>1</sub>: juhoti /

<sup>55</sup> K<sub>2</sub>: agnir jyyoti jyotir; K<sub>3</sub>: agnir jyyotir jyyotir; N<sub>1</sub>: agnijyotir jyyotir agni

<sup>56</sup> Drop of final sibilant. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,T<sub>1</sub>: agni; C: agniḥ

<sup>57</sup> M: svāhety

<sup>58</sup> M: ahutvā- ; K<sub>3</sub>: hutvānupra . . . prāṇam

<sup>59</sup> N<sub>2</sub>: -ānuprāṇity; T<sub>1</sub>: -ānuprāṇiti /

<sup>60</sup> Thus K<sub>2</sub>. K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: amṛtam

<sup>61</sup> N<sub>2</sub>,T<sub>1</sub>: prāṇam; K<sub>1</sub>,M: prāṇim

<sup>62</sup> T<sub>1</sub>: dadhāmi

<sup>63</sup> M: pra ṇo

<sup>64</sup> N<sub>1</sub>,T<sub>1</sub>: śāntyām

<sup>65</sup> T<sub>1</sub>: apradāhāyety

<sup>66</sup> K<sub>1</sub>: ā . . . tyavekṣate

<sup>67</sup> N<sub>1</sub>,N<sub>2</sub>,M,C,T<sub>1</sub>: āhutim

<sup>68</sup> K<sub>2</sub>: pratyavekate; M: pratyapekṣate

<sup>69</sup> K<sub>2</sub>: tayeśā; M: 'yaiśā(?); C: athaiśā yaiśā [“athaiśā” is written between the column above “yaiśā”; Caland seems to have intended to revise the latter into the former.]

<sup>70</sup> K<sub>3</sub>: gārhapatyē

<sup>71</sup> T<sub>1</sub>: huyate

<sup>72</sup> C,T<sub>1</sub>: tāṃ; K<sub>1</sub>: t .

<sup>73</sup> K<sub>3</sub>: gr̥hapa . . āheti

<sup>74</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub> and T<sub>1</sub>[This word is put in parenthesis by T<sub>1</sub>]. “manasā” is not found with N<sub>1</sub>,K<sub>1</sub>,M,C.

<sup>75</sup> K<sub>1</sub>: h(o) . . . ti [to the last of this sūtra.]

<sup>76</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>2</sub>: anudyutyottarata; M: anudrutyottora; C: anudrutyottara

<sup>77</sup> N<sub>2</sub>,T<sub>1</sub>,C: āhutim

- 1.5.2.16 <sup>78</sup>hutvānvapānity<sup>79</sup> *amṛtam apānam*<sup>80</sup> *mayi dadhāmy*<sup>81</sup> <sup>82</sup>*ā māpāno*  
*viśatu sahāmṛtena śāntyā*<sup>83</sup> *apradāhāyety*  
1.5.2.17 *ativālya*<sup>84</sup> *kūrce*<sup>85</sup> *srucaṃ sādaitvā prācīm*<sup>86</sup> <sup>87</sup>*srucaṃ upamārṣṭi*<sup>88</sup>  
1.5.2.18 *prāñcaṃ hastam*<sup>89</sup> *kūrce*<sup>90</sup> *nimārṣṭy*<sup>91</sup>  
1.5.2.19 *uttarato dvitīyam*<sup>92</sup> *upamṛjya*<sup>93</sup> *dakṣiṇā bahirvedi*<sup>94</sup> *dvitīyan*<sup>95</sup> <sup>96</sup>*ni-*  
*mārṣṭi*<sup>97</sup>  
1.5.2.20<sup>98</sup> *dvir acukkāram*<sup>99</sup> *prāśnāty*<sup>100</sup>  
1.5.2.21 <sup>101</sup>*atraivodagāvṛtto bhakṣayaty* <sup>102</sup>*āgneyaṃ jyotiś śukram*<sup>103</sup> *pra-*

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<sup>78</sup> K<sub>2</sub>: hutvānvapā . . . viśatu

<sup>79</sup> K<sub>1</sub>: -ānvapā .īy (?)

<sup>80</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: apānam

<sup>81</sup> K<sub>3</sub>: dadhāmy; T<sub>1</sub>: dadhāmi /

<sup>82</sup> K<sub>2</sub>: ā māpā . ; C: ā mā apāno [“ā mā” is inserted between “dadhāmy” and “apāno”.]  
M: apāno [M has not “ā mā”].

<sup>83</sup> K<sub>3</sub>: apradāhāye . ; T<sub>1</sub>: apradāhāyety

<sup>84</sup> K<sub>3</sub>: . . vālya; N<sub>1</sub>: atibālya; M: atipālya

<sup>85</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: kūrce

<sup>86</sup> M: prācīm\*; N<sub>2</sub>, T<sub>1</sub>, C: prācīm

<sup>87</sup> K<sub>1</sub>: sru . . . mārṣṭi

<sup>88</sup> N<sub>1</sub>, N<sub>2</sub>: upamārṣṭi; C: apamārṣṭi

<sup>89</sup> N<sub>1</sub>: hastan (?)

<sup>90</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: kūrce

<sup>91</sup> K<sub>3</sub>, N<sub>1</sub>: nimārṣṭy

<sup>92</sup> K<sub>1</sub>: . tīyam

<sup>93</sup> C: unmrjya [revised from “upamṛjya”].

<sup>94</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: bahirvedi; N<sub>2</sub>, M: barhirvedi; K<sub>3</sub>: barhi . edi

<sup>95</sup> C, T<sub>1</sub>: dvitīyam

<sup>96</sup> K<sub>1</sub>: ni . . .

<sup>97</sup> K<sub>3</sub>, N<sub>1</sub>: nimārṣṭi; N<sub>2</sub>: nirmmārṣṭi

<sup>98</sup> This sūtra is in lacuna with K<sub>1</sub>.

<sup>99</sup> K<sub>2</sub>, K<sub>3</sub>: acukkāram; N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>: acukāram; M: acukkāram; C: acukkāram Vyākhyā  
(Āryadāsa’s comm.): cukāram iti śabdānukaraṇam, aśabda ity arthaḥ. Cf. 1.5.4.15. In  
the same ritual context, ĀpŚS6.11.4 has: aśabdaṃ kurvan. Cf. also “ciściśākāram,”  
“cuścuśākāram” (*schmatzend*) (K.Hoffmann, Aufsätze p.39).

<sup>100</sup> T<sub>1</sub>: prāśnāti /

<sup>101</sup> K<sub>1</sub>: . . . tto bhakṣayaty

<sup>102</sup> K<sub>1</sub>: āgneya. jy(o)tiś; N<sub>2</sub>: āgneyam jyotiś; T<sub>1</sub>: āgneyam jyotiḥ

<sup>103</sup> K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: śukram

*jananam aśvāvad*<sup>104</sup> *gomadd*<sup>105</sup> *hiraṇyavad rayimat puṣṭimat*<sup>106</sup> *kṣetravat*<sup>107</sup>  
*tasya te 'gnipītasya*<sup>108</sup> *madhumata upahūtasyopahūto*<sup>109</sup> <sup>110</sup> *bhakṣayāmīty*  
1.5.2.22 *uttīṣṭhann*<sup>111</sup> *uddīṣati*  
1.5.2.23 *dvir ācamya*<sup>112</sup> *dvis*<sup>113</sup> *saṃkṣālya*<sup>114</sup> *srucaṇ*<sup>115</sup> *ninayati*  
1.5.2.24 *sunirṇiktām*<sup>116</sup> *srucaṇ*<sup>117</sup> *kṛtvotpradāya*<sup>118</sup> *vācamyamo*<sup>119</sup> <sup>120</sup> *'greṇā-*  
*havanīyam*<sup>121</sup> *parītyāgnīn anuvīkṣate*<sup>122</sup> *'bhayam*<sup>123</sup> *vo abhayam*<sup>124</sup> *me*<sup>125</sup>  
<sup>126</sup> *abhayam*<sup>127</sup> *me*<sup>128</sup> *abhayam*<sup>129</sup> *va ity, āyur asīty āhavanīyam*<sup>130</sup>, *viśvāyur*

<sup>104</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: aśvāvat\*

<sup>105</sup> K<sub>1</sub>,N<sub>1</sub>: hiraṇyavat\* rayimat\*; K<sub>3</sub>: hiraṇyavad rayimat; N<sub>2</sub>: hiraṇyavat drayimat; C: hiraṇyavad rayimad

<sup>106</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: puṣṭimat\*

<sup>107</sup> K<sub>1</sub>: kṣatravat\*; M: kṣatravat

<sup>108</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: gnipītasya; M: nīvītasya

<sup>109</sup> K<sub>2</sub>: -opahūte; M: -ovahūto

<sup>110</sup> K<sub>1</sub>: bhak . . mīty

<sup>111</sup> N<sub>2</sub>,T<sub>1</sub>: uttiṣṭhan

<sup>112</sup> K<sub>2</sub>: ārjacamya

<sup>113</sup> C: diviḥ

<sup>114</sup> K<sub>1</sub>: sruca . nayati

<sup>115</sup> C,T<sub>1</sub>: srucaṇ

<sup>116</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: sunirṇiktām; N<sub>1</sub>: sunirṇiktām; N<sub>2</sub>,T<sub>1</sub>: sunirṇiktām; M: sunirṇiktām\*; C: sunirṇiktām

<sup>117</sup> K<sub>2</sub>,N<sub>1</sub>: kṛtvot\*pradāya; N<sub>2</sub>,T<sub>1</sub>,M: kṛtvo pradāya

<sup>118</sup> K<sub>1</sub>: . . . te bhayam v(o) abhayam me

<sup>119</sup> K<sub>2</sub>: vācamyamo (?)

<sup>120</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>2</sub>: greṇāhavanīyam; M,C,T<sub>1</sub>: 'greṇāhavanīyam; N<sub>1</sub>: nūgrahāhavanīyam

<sup>121</sup> Thus C. M: parītyagnīna . . kṣate

<sup>122</sup> T<sub>1</sub>: anuvīkṣāte /; M: samīkṣate /; C: samīkṣate

<sup>123</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: bhayam; C: 'bhayam

<sup>124</sup> Thus K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>. M,T<sub>1</sub>: abhayam; C: 'bhayam

<sup>125</sup> K<sub>2</sub>: mme

<sup>126</sup> N<sub>2</sub>,T<sub>1</sub> have not the second “abhayam me.”

<sup>127</sup> M,C: abhayam

<sup>128</sup> K<sub>2</sub>: mme

<sup>129</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: abhayam

<sup>130</sup> Thus K<sub>3</sub>. K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: āhavanīyam

*asīti* gārhapatyam<sup>131</sup>, *viśvam āyur asīty* <sup>132</sup>anvāhāryapacanan<sup>133</sup>, <sup>134</sup>*tantur*  
*asīty āhavanīyam* eva <sup>135</sup>*tato 'si tatas te asmi tato* <sup>136</sup>*me 'sy anu* <sup>137</sup>*mā*<sup>138</sup>  
<sup>139</sup>*tanuhīti*

1.5.2.25 *prajayā paśubhir aham asau*<sup>140</sup> *bhūyāsam* <sup>141</sup>ity ātmano 'gre<sup>142</sup> *nāma*  
<sup>143</sup>gr̥hṇāti<sup>144</sup> *asau bhūyād asau bhūyād* <sup>145</sup>ity anupūrvam<sup>146</sup> *putrāṇān*<sup>147</sup>, <sup>148</sup>*tan-*  
*tur me bhūyād* ity antato

1.5.2.E *jyotiṣmantan*<sup>149</sup> *tvāgne*<sup>150</sup>

1.5.3\*

1.5.3.1 *jyotiṣmantan*<sup>1</sup> <sup>2</sup>*tvāgne jyotiṣmān samindha* ity āhavanīyam sam-

<sup>131</sup> Thus K<sub>2</sub>. N<sub>1</sub>,M,C,T<sub>1</sub>: gārhapatyam; K<sub>3</sub>: gārhapatyam; N<sub>2</sub>: gārhapatyam

<sup>132</sup> N<sub>1</sub>: anvācāyapacana . . . sīty

<sup>133</sup> K<sub>1</sub>,K<sub>2</sub>: anvāhāryapacanan; K<sub>3</sub>: anvāhāryapacanam; N<sub>2</sub>: anvāhāryapacanam; N<sub>1</sub>:  
anvācāyapacana.; C,T<sub>1</sub>: anvāhāryapacanam; M: anvāhāryam pacanam

<sup>134</sup> K<sub>1</sub>: tantu . . ty āhavanīyam

<sup>135</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: tato si

<sup>136</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: me sy

<sup>137</sup> K<sub>1</sub>: m . . nuhīti

<sup>138</sup> C: ma

<sup>139</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tanuhi

<sup>140</sup> K<sub>2</sub>: aso

<sup>141</sup> K<sub>1</sub>: i . . . ṁ pu . āṇān [sic.]

<sup>142</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gre

<sup>143</sup> K<sub>1</sub>: . . . ṁ pu . āṇān; M: gr̥hṇā . . . putrāṇān; C: gr̥hṇāti . . . putrāṇām

<sup>144</sup> K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: gr̥hṇāty

<sup>145</sup> N<sub>1</sub>: ity a . . . putrāṇām

<sup>146</sup> K<sub>2</sub>,K<sub>3</sub>: anupūrvvam; N<sub>2</sub>,T<sub>1</sub>: anupūrvam

<sup>147</sup> C,T<sub>1</sub>: putrāṇām

<sup>148</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: tantur mme; N<sub>1</sub>: tantu mme

<sup>149</sup> M: jyotiṣmanta; C,T<sub>1</sub>: jyotiṣmantam

<sup>150</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub> and K<sub>3</sub> give the number “19 (=ma,  
dre)” between the marks. T<sub>1</sub>: // ; M: //; C: / /

\* As this paṭala is actually a reproduction of 1.3.3 of the Agnyādheya, most part of the  
paṭala is abbreviated.

<sup>1</sup> T<sub>1</sub>,C: jyotiṣmantam

<sup>2</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. K<sub>1</sub>: tvāgne=sa kāmāḥ padyate [Abbreviation upto the end of  
1.5.3.2. K<sub>1</sub> has the end mark after “padyate”]; M: tvāgne=sa kāmam adyate //; C:  
tvāgne . . . (yam kāmam kāmāyate tam āśāste sam haivāsmāi) sa kāmāḥ padyate  
[These K<sub>1</sub> recension MSS show abbreviation upto the end of sūtra 2 and indicate,  
except C, the paṭala-end. See notes 4, 7 and 11.]

inddhe<sup>3</sup> <sup>4</sup>manase tvā suvargāya<sup>5</sup> lokāyety upatiṣṭhata<sup>6</sup>

1.5.3.2<sup>7</sup> āyusmantan<sup>8</sup> tvāgna āyusmān samindha iti gārhapatyam<sup>9</sup> saminddha<sup>10</sup>

<sup>11</sup>āyuse tvā=sa kāmāḥ<sup>12</sup> padyate<sup>13 14</sup>

<sup>3</sup> Thus consonant gemination resolved. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: samindhe

<sup>4</sup> N<sub>1</sub>: manase tvā = = saṃ haivāsmāi sa kāmāḥ padyate [Abbreviation upto the end of 1.5.3.2. N<sub>1</sub> has the end mark after “padyate”.]

<sup>5</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: suvarggāya

<sup>6</sup> T<sub>1</sub>: upatiṣṭhate /

<sup>7</sup> Many sūtras are abbreviated towards the latter part of this sūtra. Cf. notes 2, 4 and 11. The sūtras 1.5.3.1 and 2 intend to repeat here the entire paṭala of 1.3.3.

<sup>8</sup> T<sub>1</sub>: āyusmantam

<sup>9</sup> K<sub>3</sub>: gārhapatyam

<sup>10</sup> Consonant gemination resolved. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: samindha

<sup>11</sup> K<sub>2</sub>: āyuse tvā = = sa kāmāḥ; K<sub>3</sub>: āyuse tvā = = kāmāḥ; N<sub>2</sub>: āyuse tvā+kāmāḥ; T<sub>1</sub>: āyuse tvā kāmāḥ Cf. notes 2, 4 and 7.

<sup>12</sup> N<sub>2</sub>,T<sub>1</sub>: kāmāḥ; C: kāmāḥ

<sup>13</sup> K<sub>1</sub> and N<sub>1</sub> have the end mark after “padyate”; see notes 2 and 4. N<sub>2</sub>: padyate suśīme [End mark is given after “suśīme”]; T<sub>1</sub>: padyate suśīme //; M: padyate //; C: padyate

<sup>14</sup> For the convenience of the reader, I reproduce in the following the entire paṭala of 1.3.3 (see pp. 69–72 of ZINBUN 30, 1995):

1.3.3.1 *jyotiṣmantan tvāgne jyotiṣmān samindha* ity āhavanīyam saminddhe *manase tvā suvargāya lokāyety upatiṣṭhata*

1.3.3.2 *āyusmantan tvāgna āyusmān samindha* iti gārhapatyam saminddha *āyuse tvā prajanayāyety upatiṣṭhate*

1.3.3.3 *’nnādan tvāgne ’nnādas samindha* ity anvāhāryapacanam saminddhe *prāṇāya tvānnādyāyety upatiṣṭhate*

1.3.3.4 *kāmāya vo vyāptyai jyotiṣmataś śakeyam* iti sarvān sahopatiṣṭhate *vittān ca me gopāyatāśān cety*

1.3.3.5 *avantu mām ṛṣayo devabhūtā* iti saptarṣibhyo namaskaroty *uta nas tanūnān tanūdā amartyā martyam abhi mā sacantām ā mā viśantu pitaro diviṣṭhā* ity

1.3.3.6 *athāpo vratabhrto vratam me dhārayatāpasu śraddhety āha nācāmati*

1.3.3.7 *cakṣur asi śrotram asīty adhivadaty*

1.3.3.8 *amṛtam brāhmaṇam pañcaprakramam* iti vedim abhiprākramaty

1.3.3.9 *āpo hi ṣṭhā mayobhuva* ity antarvedi tṛcena mārjayanta

1.3.3.10 *iḍāyai vāstv asītīmām abhimṛsati vāstuṣmān bhūyāsam pratiṣṭhāsi pratiṣṭheṣam* iti

1.3.3.11 *bradhnasya viṣṭape ’ham mām sādāyāmīti* dakṣiṇata āhavanīyasyopaviśati

1.3.3.12 *kāmastha kāmēṇa vo ’nuvikṣa* ity agnīn anuvikṣate

1.3.3.13 *’sau me kāmas samṛdhyatām* iti yam kāmam kāmāyate tam āśāste

1.3.3.14 *saṃ haivāsmāi sa kāmāḥ padyata*

1.5.3.E <sup>15</sup> *yat te suśīme*

1.5.4\*

1.5.4.1 *yat te suśīme*<sup>1</sup> <sup>2</sup>*hṛdayam itīmām*<sup>3</sup> *abhimṛśaty*<sup>4</sup> <sup>5</sup>*ādāv antaḥ prajā-*  
*patau*<sup>6</sup> *tasyāmṛtasya*<sup>7</sup> *tvam vettha*<sup>8</sup> *māham pautram*<sup>9</sup> *aghaṃ*<sup>10</sup> <sup>11</sup>*rudam, veda*<sup>12</sup>  
*hṛdayam*<sup>13</sup> <sup>14</sup>*suśīmāyai*<sup>15</sup> <sup>16</sup>*gūḍham*<sup>17</sup> *antaḥ*<sup>18</sup> <sup>19</sup>*prajāpatau*<sup>20</sup> *vedeti*

<sup>15</sup> Thus K<sub>2</sub>, K<sub>3</sub>. [K<sub>3</sub> have the end marks after “suśīme”; K<sub>2</sub> must have the end marks which are not readable owing to the faded letters.] N<sub>2</sub> and T<sub>1</sub> has only “suśīme” and N<sub>2</sub> gives the end mark after it. K<sub>3</sub> and N<sub>2</sub> give the number “20(=tha)” between the marks. K<sub>2</sub> also seems to have the number “20(=tha)” which is blurred. All the other MSS except C have not this paṭala-bridge and indicate the paṭala-end after “padyate” of 1.5.3.2. C: . . . . See note 13 above.

\* I take the change of paṭala here, since all the MSS except C indicate the paṭala change at the end of the previous sūtra. As the abbreviation of passage found in the latter part of 1.5.3.2 presupposes the existence of almost all sūtras of paṭala 1.3.3, it may not be strange that 1.5.3 has only two sūtras in appearance. Cf. the similar case in 1.6.3 below.

<sup>1</sup> M: spaśīme

<sup>2</sup> K<sub>1</sub>: hṛdayam itīm . . . bhimṛśaty; K<sub>2</sub>: hṛdayat te suśīme hṛdayam itīmām abhimṛśaty

<sup>3</sup> K<sub>1</sub>: -īm . . ; T<sub>1</sub>: imām (Deictic use of “imām”/ prṥthivī, cf. 1.3.1.10.)

<sup>4</sup> M: abhimṛśaty

<sup>5</sup> Thus corrected from K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: adāvantah; N<sub>2</sub>, T<sub>1</sub>, M, C: adāvantah

<sup>6</sup> K<sub>2</sub>: prajāpato

<sup>7</sup> Thus K<sub>3</sub>. K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>, M, C, T<sub>1</sub>: tvam vettha; N<sub>2</sub>: tvavettha

<sup>8</sup> Thus K<sub>2</sub>, K<sub>3</sub>, C. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>: māham

<sup>9</sup> K<sub>1</sub>: .autram

<sup>10</sup> C: agham

<sup>11</sup> K<sub>1</sub>, K<sub>2</sub>: rudam veda; N<sub>1</sub>: rudaḥ veda; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: rudam aveda; M: kadaṃ veda; C: ka rudam veda

<sup>12</sup> K<sub>2</sub>: kheda

<sup>13</sup> M, C: tad ayaṃ (C: ayam)

<sup>14</sup> K<sub>1</sub>: suśīmāyai . . . .

<sup>15</sup> K<sub>2</sub>: suśīmāye

<sup>16</sup> K<sub>1</sub>: . . .

<sup>17</sup> K<sub>3</sub>: gūḍam

<sup>18</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: antaḥ

<sup>19</sup> Thus N<sub>1</sub>. M: prajā . . . māham [lacuna upto the eighth word of the next sūtra.] C construes it as: prajāpatau (tasyāmṛtasya tvam vettha) māham

<sup>20</sup> N<sub>1</sub> first wrote “prajāpataye” and later corrected it into the present reading.

1.5.4.2 <sup>21</sup> *tasya mā viddhi* <sup>22</sup> *māham pautram agham rudam* <sup>23</sup> <sup>24</sup> *māham pautram* <sup>25</sup> *aghan* <sup>26</sup> *nigām* <sup>27</sup> *ity* <sup>28</sup> *upāsyāgnīn etenaiva yathetan* <sup>29</sup> *niṣkramya gārhapatyam* <sup>30</sup> <sup>31</sup> *upatiṣṭhate* <sup>32</sup> *'gne rakṣa ṇa indra trāyasva soma* <sup>33</sup> *mṛḍayādite nipāhi* <sup>34</sup>, <sup>35</sup> *vaiśvānarañ* <sup>36</sup> *jyotir asi tan māva maitrāvaruṇaṇ* <sup>37</sup> *jyotir asi tan māva, mā no vivyādhino* <sup>38</sup> *vidan mo abhivyādhino* <sup>39</sup> *vidan* <sup>40</sup> *iṣūś* <sup>41</sup> <sup>42</sup> *śaravyā* <sup>43</sup> *asmad viṣūcīr indra pātaya, viṣūcīr* <sup>44</sup> *asmac charavaḥ patantu* <sup>45</sup> *yā astāyās cāsyāḥ*

<sup>21</sup> K<sub>1</sub>,M: . . . māham pautram aghan nigām ity(M: aty) For C, cf. note 19 above.

<sup>22</sup> Thus K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: māham pautram; K<sub>2</sub>: māham potram

<sup>23</sup> N<sub>2</sub>: rudam

<sup>24</sup> N<sub>1</sub>: māgham; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: māha; K<sub>1</sub>,M,C: māham

<sup>25</sup> K<sub>2</sub>: potram

<sup>26</sup> C: agham

<sup>27</sup> N<sub>1</sub>: niśām

<sup>28</sup> M: aty

<sup>29</sup> M,C,T<sub>1</sub>: yathetan

<sup>30</sup> K<sub>3</sub>: gārhapatyam

<sup>31</sup> K<sub>2</sub>: gārhapatyam upanmāṣṭi pratyāñcam hastam kūrce nimāṣṭy [Probably because of haplogy, K<sub>2</sub> skips passages from “upatiṣṭhate” to “srucaṁ” of sūtra 12. Cf. note 105 below.]

<sup>32</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne

<sup>33</sup> K<sub>1</sub>: somam; M: somam

<sup>34</sup> T<sub>1</sub>: nivāhi; M: na pāhi; C: naḥ pāhi

<sup>35</sup> K<sub>1</sub>: vaiśvānara . otir asi

<sup>36</sup> K<sub>3</sub>,N<sub>2</sub>: vānarañ [In T<sub>1</sub>, “vānara” was first written and later corrected into the reading as in the text.]; C: vaiśvānaram

<sup>37</sup> N<sub>2</sub>,T<sub>1</sub>,C: maitrāvaruṇam

<sup>38</sup> K<sub>1</sub>: . vyādhino

<sup>39</sup> K<sub>1</sub>: vi . . . stāyās cāsyāḥ

<sup>40</sup> K<sub>3</sub>: vidan\*

<sup>41</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: iṣūś; M: viśūś; C: viṣuḥ

<sup>42</sup> M: śaravya . . . stāyās cāsyāḥ; C: śaravyā . . . astāyās cāsyāḥ

<sup>43</sup> N<sub>1</sub>: śavyo

<sup>44</sup> K<sub>3</sub>,N<sub>1</sub>: asmacśaravaḥ; N<sub>2</sub>: asmachśaravaḥ; T<sub>1</sub>: asmac charavaḥ

<sup>45</sup> Thus K<sub>3</sub>,T<sub>2</sub>. N<sub>1</sub>: yāstāyās; T<sub>1</sub>: yā astāyāñ; K<sub>1</sub>: . āyās; M: . stāyās; C: . astāyās



*daivīr*<sup>46</sup> <sup>47</sup>*mānuṣīr iṣavo 'smākaṃ*<sup>48</sup> *sapatnān*<sup>49</sup> *vividhyata*<sup>50</sup>, *yo nas*<sup>51</sup> *sapatno*  
*yo*<sup>52</sup> *sapatno 'rātīyati devās tan*<sup>53</sup> *dhūrvantu*<sup>54</sup> *brahma varma*<sup>55</sup> *mamāntaram*  
iti

1.5.4.3<sup>56</sup> <sup>57</sup>*brahmavarmenopasthāya kāmāṃ* <sup>58</sup>*saṃviśatīti* nu sāyam

1.5.4.4<sup>59</sup> *atha prātaḥ*<sup>60</sup> <sup>61</sup>*prasiddhyati*<sup>62</sup> <sup>63</sup>*karmāṅgārāṇān nirūhaṇād*<sup>64</sup>

1.5.4.5<sup>65</sup> <sup>66</sup>*vyantān*<sup>67</sup> *kṛtvā gṛhṇāty ādityāyāgniṃ gṛhṇāmy ahne rātrim* iti

1.5.4.6<sup>68</sup> <sup>69</sup>*prasiddhyati*<sup>70</sup> <sup>71</sup>*karmābhimarśād*

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<sup>46</sup> K<sub>1</sub>,N<sub>1</sub>: daivīm

<sup>47</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: mmānuṣīr iṣavo; N<sub>1</sub>: mānuṣīṣe

<sup>48</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: smākaṃ

<sup>49</sup> N<sub>1</sub>: sapatnan

<sup>50</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: vividdhyata

<sup>51</sup> C: naḥ

<sup>52</sup> Thus C,T<sub>1</sub>. K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sapatno rātīyati; M: sapatno rātīyati

<sup>53</sup> T<sub>1</sub>: taṃ; M,C: tān

<sup>54</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: dhūrvantu; N<sub>2</sub>: dhūrvantu; M: pūrvantu

<sup>55</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: varmma; N<sub>2</sub>: vamma

<sup>56</sup> Cf. AS(Ś)1.19.4 ~ (P)1.20.4 (the last words “brahma varma mamāntaram”). See the last mantra of 1.5.4.2 and Appendix. Cf. Caland 1924, p.164(=Kl.S. p.299).

<sup>57</sup> N<sub>1</sub>: brahmavarmenopasthāya; K<sub>1</sub>: . hmavarmenopasthāya; M: brahmavarmoṇopasthāya; K<sub>3</sub>,N<sub>2</sub>: brahmavarmmeṣūpasthāya; T<sub>1</sub>: brahmavarmesupasthāya(sic)

<sup>58</sup> Thus K<sub>3</sub>. Other mss: saṃviśatīti

<sup>59</sup> So far the procedure of evening-Agnihotra(*sāyamāhuti*) has been described. From now onwards, the special rules for the morning-Agnihotra(*prātārāhuti*) will be discussed.

<sup>60</sup> N<sub>1</sub>: prāta; N<sub>2</sub>,T<sub>1</sub>,M,C: prātaḥ

<sup>61</sup> Ritual procedure upto 1.5.1.8.

<sup>62</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>63</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: karmmāṅgārāṇān; M: karmāṅgārāṇān; T<sub>1</sub>,C: karmāṅgārāṇām

<sup>64</sup> K<sub>1</sub>: nirūha .

<sup>65</sup> Cf. 1.5.1.9

<sup>66</sup> K<sub>1</sub>: . . . .; M: vyanta . . . .; C: vyantān . . . .

<sup>67</sup> Thus T<sub>1</sub>,C. N<sub>1</sub>: vyantāt\*; K<sub>3</sub>,N<sub>2</sub>: vyātāt\*; M: vyanta .

<sup>68</sup> Ritual procedure 1.5.1.10–1.5.2.5

<sup>69</sup> K<sub>1</sub>: . . . rmmābhimarśād; M: . . . bhimarśād; C: . . . bhimarśanād [Original “bhimarśād” is corrected into “abhimarśanād” with insertion of “na”.]

<sup>70</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>71</sup> K<sub>3</sub>,N<sub>1</sub>: karmmābhimarśān; N<sub>2</sub>: karmmābhīmaśān

- 1.5.4.7<sup>72</sup> <sup>73</sup>unnīyābhimṛṣati <sup>74</sup>sajūr devaiḥ<sup>75</sup> prātaryāvabhir<sup>76</sup> iti  
 1.5.4.8<sup>77</sup> prasidhyati<sup>78</sup> <sup>79</sup>karmā samidha ādhānāt  
 1.5.4.9<sup>80</sup> samidham ādadhāti hariṇīm<sup>81</sup> tvā<sup>82</sup> sūryajyotiṣam<sup>83</sup> vāyumatīm<sup>84</sup> su-  
 vargyām<sup>85</sup> suvargāya<sup>86</sup> <sup>87</sup>lokāya<sup>88</sup> ahar akṣitim iṣṭakām<sup>89</sup> upadadhe 'mṛtam<sup>90</sup>  
 prāṇe dadhāmi<sup>91</sup> prajāpatis tvā sādāyatu divaḥ<sup>92</sup> prṣṭhe<sup>93</sup> tayā devatayāṅgiras-  
 vad<sup>94</sup> dhruvā sīdety  
 1.5.4.10<sup>95</sup> <sup>96</sup>athaitāvanmātre samidho juhōti sūryo<sup>97</sup> <sup>98</sup>jyotir jyotis <sup>99</sup>sūrya  
 svāheti

<sup>72</sup> Cf. 1.5.2.6.

<sup>73</sup> N<sub>2</sub>: unnīyābhimṛṣa.i; M: urnīyābhimṛṣati

<sup>74</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>: sajūr ddevaiḥ; N<sub>2</sub>: sajūr ddevaiḥ

<sup>75</sup> M,C: devaiḥ

<sup>76</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>2</sub>: prātaryāvabhir; M: prātaryāvadbbhir; N<sub>1</sub>: prātaryāvabhir

<sup>77</sup> Cf. 1.5.2.7–9.

<sup>78</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>2</sub>: prasiddhyati; N<sub>1</sub>: prasiddhya

<sup>79</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: karmā; M: karma

<sup>80</sup> Cf. 1.5.2.10

<sup>81</sup> C,T<sub>1</sub>: hariṇīm

<sup>82</sup> M,C: tvām

<sup>83</sup> K<sub>3</sub>: sūryajyotiṣam; K<sub>1</sub>.N<sub>1</sub>.N<sub>2</sub>: sūryajyotiṣam; M: sūryam jyotiṣam; C,T<sub>1</sub>: sūrya-  
 jyotiṣam

<sup>84</sup> N<sub>1</sub>.N<sub>2</sub>.T<sub>1</sub>: vāyumatīm; K<sub>1</sub>: . yumatīm

<sup>85</sup> K<sub>3</sub>.N<sub>2</sub>: suvarggyā; N<sub>1</sub>: suvarggyām

<sup>86</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: suvarggāya

<sup>87</sup> K<sub>3</sub>.N<sub>2</sub>.T<sub>1</sub>: lokāyāhar akṣitim

<sup>88</sup> N<sub>1</sub>: lokāya

<sup>89</sup> K<sub>1</sub>: iṣṭa . ām; K<sub>3</sub>: iṣṭak . m

<sup>90</sup> K<sub>3</sub>: mṛtam; K<sub>1</sub>.N<sub>1</sub>.N<sub>2</sub>: mṛtam; M,C,T<sub>1</sub>: 'mṛtam

<sup>91</sup> K<sub>1</sub>: prajāpāti . . . ; M: prajāpati . . . C: prajāpati(s tvā sādāyatu prthivyāḥ prṣṭhe  
 tayā devatayāṅgirasvad dhruvā sīdety atha etāvan)mātre

<sup>92</sup> N<sub>2</sub>.T<sub>1</sub>: divaḥ

<sup>93</sup> N<sub>1</sub>: prṣṭe

<sup>94</sup> K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: -āṅgirasvad; T<sub>1</sub>: -āṅgirasva /

<sup>95</sup> Cf. 1.5.2.11

<sup>96</sup> Thus N<sub>1</sub>.T<sub>1</sub>. K<sub>1</sub>: . . . mātṛe; M: . . . nmātṛe For C, see note 91.

<sup>97</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>.N<sub>2</sub>: sūryyo

<sup>98</sup> K<sub>1</sub>.K<sub>3</sub>.N<sub>1</sub>: jyotir jyjotis; C: jyotir jyotiḥ

<sup>99</sup> Drop of final sibilant. K<sub>1</sub>.N<sub>1</sub>: sūryya svāheti; N<sub>2</sub>: sūryya svāheti; M,T<sub>1</sub>: sūrya svāheti;  
 C: sūryaḥ svāheti; K<sub>3</sub>: sū . . . heti

- 1.5.4.11<sup>100</sup> prasidhyati<sup>101</sup> 102karmonmārjanāt  
 1.5.4.12<sup>103</sup> prācīm<sup>104</sup> srucam upamārṣṭi<sup>105</sup>  
 1.5.4.13<sup>106</sup> pratyañcam hastam kūrce<sup>107</sup> nimārṣṭy<sup>108</sup>  
 1.5.4.14<sup>109</sup> uttarato dvitīyam<sup>110</sup> unmrjya<sup>111</sup> dakṣiṇā bahirvedi<sup>112</sup> dvitīyan<sup>113</sup>  
 nimārṣṭi<sup>114</sup>  
 1.5.4.15<sup>115</sup> dvir acukkāram<sup>116</sup> prāśnāty<sup>117</sup>  
 1.5.4.16<sup>118</sup> 119atraivodagāvr̥tto bhakṣayati sauryajyotiś<sup>120</sup> śukram<sup>121</sup> praja-  
 nanam<sup>122</sup> aśvāvad<sup>123</sup> gomadd hiraṇyavad<sup>124</sup> rayimat<sup>125</sup> puṣṭmat<sup>126</sup> kṣetravat<sup>127</sup>

<sup>100</sup> Cf. 1.5.2.12–17.

<sup>101</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: prasiddhyati

<sup>102</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: karmonmārjanāt\*; N<sub>2</sub>: karmonmārjanāt\*

<sup>103</sup> Cf. 1.5.2.17.

<sup>104</sup> N<sub>2</sub>,T<sub>1</sub>,C: prācīm; M: prācīm\*

<sup>105</sup> K<sub>2</sub>: upamārṣṭi; N<sub>1</sub>: upamāṣṭi; M: upamārṣṭi /; K<sub>3</sub>: unmāṣṭi; T<sub>1</sub>: unmārṣṭi; K<sub>2</sub> has skipped passages from “gārhapatyam” of sūtra 2 up to “srucam” of this sūtra. Cf. note 31 above.

<sup>106</sup> Cf. 1.5.2.18.

<sup>107</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: kūrce; K<sub>1</sub>: . ūcc .

<sup>108</sup> Thus N<sub>1</sub>,N<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: nimāṣṭi; T<sub>1</sub>: nimārṣṭi /

<sup>109</sup> Cf. 1.5.2.19.

<sup>110</sup> K<sub>2</sub>: . . .yam; K<sub>3</sub>,N<sub>2</sub>: dyutīyam

<sup>111</sup> K<sub>2</sub>: ut\*mrjya(?); N<sub>1</sub>: upamrjya

<sup>112</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: bahirvedi; N<sub>2</sub>,M: barhirvedi; K<sub>1</sub>: ba(r)hi . edi

<sup>113</sup> C,T<sub>1</sub>: dvitīyam

<sup>114</sup> Thus N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>. K<sub>2</sub>,K<sub>3</sub>: nimāṣṭi M repeats the phrase “uttarato — nimārṣṭi”.

<sup>115</sup> Cf. 1.5.2.20.

<sup>116</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: acukāram; K<sub>1</sub>,M,C: acukkāram Cf. note 99 to 1.5.2.20.

<sup>117</sup> T<sub>1</sub>: prāśnāti /

<sup>118</sup> Cf. 1.5.2.21

<sup>119</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>3</sub>: atraivodag . . . . bhakṣayati; K<sub>1</sub>: a . . . . gomadd; M: atrai . . . . gomadd; C: atrai(va . . . . āvr̥tto bhakṣayati sauryam jyotiś śukram prajananam aśvāvad) gomadd

<sup>120</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sauryajyotiś; N<sub>1</sub>: sauryajyoti; T<sub>1</sub>: sauryajyotiḥ; C: sauryam jyotiś

<sup>121</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,C: śukram

<sup>122</sup> T<sub>1</sub>: prajananam

<sup>123</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: aśvāvat\*

<sup>124</sup> K<sub>1</sub>,N<sub>1</sub>: hiraṇyavat\*; K<sub>2</sub>: hiraṇyamad; M: hiraṇyavat

<sup>125</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: rayimat\*

<sup>126</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: puṣṭimat\*

<sup>127</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: kṣetravat\*; C: kṣatravat

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

<sup>128</sup>*tasya te sūryapīṭasya*<sup>129</sup> *madhumata upahūtasyopahūto bhakṣayāmīti*  
 1.5.4.17<sup>130</sup> <sup>131</sup>*prasidhyati karma-*  
 1.5.4.18<sup>132</sup> <sup>133</sup>*anupasthāyāgnīn anuvīkṣate*<sup>134</sup> *namo vo astu*<sup>135</sup> *śraddhā*<sup>136</sup> *me*  
*mā vigād*<sup>137</sup> *iti*<sup>138</sup> <sup>139</sup>

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<sup>128</sup> M, C: *tasyaite*

<sup>129</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>: *sūryapīṭasya*; K<sub>3</sub>, N<sub>2</sub>: *sūryapitasya*; T<sub>1</sub>: *sūryapitasya*

<sup>130</sup> Cf. 1.5.2.23–24.

<sup>131</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: *prasiddhyati karmma-*

<sup>132</sup> Cf. 1.5.2.24.

<sup>133</sup> K<sub>3</sub>: *-ānupa . yāgnīn*

<sup>134</sup> K<sub>1</sub>: *a . vīkṣate*

<sup>135</sup> M: *'stu*; K<sub>1</sub>, N<sub>1</sub>: *stu*

<sup>136</sup> K<sub>2</sub>: *śraddha*; C: *sraddhā*

<sup>137</sup> K<sub>2</sub>: *nigād*

<sup>138</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub>, K<sub>3</sub> and N<sub>2</sub> give the number “21(=ma,na)” between the marks. [K<sub>2</sub> adds the mark “=” after the second end mark.]  
 T<sub>1</sub>: / (T<sub>1</sub> does not indicate change of paṭala); M, C: //

<sup>139</sup> C has in the next line: // *iti pañcamo 'nuvākaḥ* //

## Agnyupasthāna (1.6)

### 1.6.1

1.6.1.1 agnīn<sup>1</sup> upasthāsyamāno bhavati tasyāgnihotry<sup>2</sup> <sup>3</sup>upakṣptā<sup>4</sup> bhavati pumvatsā<sup>5</sup>

1.6.1.2<sup>6</sup> <sup>7</sup>yadi na<sup>8</sup> <sup>9</sup>pumvatsāpi <sup>10</sup>strīvatsaiva

1.6.1.3 <sup>11</sup>sa yadi nakṣatra ādhatte yad asyopaniśāntam agnyupasthānam<sup>12</sup> bhavati tena pratipadyata<sup>13</sup> ā parvaṇo<sup>14</sup>

1.6.1.4 'tha<sup>15</sup> yadi parvaṇy<sup>16</sup> ādhatta <sup>17</sup>etenaiva pratipadyate

1.6.1.5 <sup>18</sup>pratidhāpyaitam vatsam<sup>19</sup> badhnanti<sup>20</sup>

1.6.1.6 sa<sup>21</sup> yajñopavītaṃ kṛtvāpa ācamya yajamānāyatane tiṣṭhann āhavanīyam<sup>22</sup> upatiṣṭhate

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<sup>1</sup> T<sub>1</sub>: . . . agnīn

<sup>2</sup> N<sub>1</sub>: -āgnihoty

<sup>3</sup> K<sub>1</sub>: upa . . . .

<sup>4</sup> M: ṛca kṣptā; C: ṛcā kṣptā

<sup>5</sup> Thus K<sub>2</sub>, K<sub>3</sub>. N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>: pumvatsā

<sup>6</sup> K<sub>1</sub>, M and C have not this sūtra because of lacuna

<sup>7</sup> K<sub>1</sub>, M, C: . . . .

<sup>8</sup> K<sub>2</sub> has not “na”.

<sup>9</sup> Thus K<sub>2</sub>, K<sub>3</sub>. N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>: pumvatsāpi

<sup>10</sup> K<sub>3</sub>: strīvats . va; N<sub>2</sub>: strīvat\*saiva

<sup>11</sup> K<sub>1</sub>: . . . tte yad asyopaniśāntam; M, C: . . . yat te yad asyopaniśāntam

<sup>12</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: agnyupasthānam

<sup>13</sup> N<sub>2</sub>: pratipaye; M: pratipadyata

<sup>14</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: parvvaṇo

<sup>15</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tha

<sup>16</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: parvvaṇy; C: parvaṇi

<sup>17</sup> M: ete tenaiva

<sup>18</sup> K<sub>2</sub>: pratidhāpyaitam; K<sub>1</sub>, N<sub>1</sub>, M, C, T<sub>1</sub>: pratidhāpyaitam [T<sub>1</sub> originally read “pratidhātevyaitam”]; K<sub>3</sub>: pratidhātepyatam; N<sub>2</sub>: pratidhātepyatam [Vyākhyā paraphrases “*pratidhāpya*” as: dohottarakālam pāyayitvā.]

<sup>19</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: vatsam

<sup>20</sup> K<sub>2</sub>: baddhnanty; T<sub>1</sub>: badhnanty; K<sub>3</sub>, N<sub>2</sub>: vaddhnanty; K<sub>1</sub>: . dhnanti

<sup>21</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: atha [K<sub>2</sub> inserts “sa” below “atha” without ink.]

<sup>22</sup> T<sub>1</sub>: āhavanīyam

1.6.1.7<sup>23</sup> <sup>24</sup>*kavātiryāññ*<sup>25</sup> <sup>26</sup>*ivopatiṣṭheteti* brāhmaṇaṃ *kavātiryāññ*<sup>27</sup> <sup>28</sup>*ivo-*  
*patiṣṭhata* <sup>29</sup>*upa prayanto adhvaram*<sup>30</sup> ity anucchandaśāñ<sup>31</sup>, *citrāvaso svasti*  
*te*<sup>32</sup> *pāram*<sup>33</sup> <sup>34</sup>*asīyety* <sup>35</sup>*ātaś*  
1.6.1.8<sup>36</sup> <sup>37</sup>*citrāvaso svasti te pāram*<sup>38</sup> *asīyety* rātrim<sup>39</sup> manasā dhyāyati<sup>40</sup>  
1.6.1.9 <sup>41</sup>*indhānās tvā śataṃ*<sup>42</sup> *himā* iti samidham ādadhāti <sup>43</sup>*dyumantas*<sup>44</sup>  
*samidhīmahi*<sup>45</sup> <sup>46</sup>*vayasvanto*=<sup>47</sup> *varṣiṣṭhe adhi nāke svāhety*

<sup>23</sup> See TS1.5.9.7: yó vá agním pratyāññ upatiṣṭhate práty enam oṣati, yáḥ párāñ víṣvañ prajāyā paśúbhir eti, kāvātiryāññ ivopatiṣṭheta. náinam pratyóṣati ná víṣvañ prajāyā paśúbhir eti.

<sup>24</sup> K<sub>1</sub>: kavā . . . ta upa prayanto; M: kavātiryāññ ivo . . . te upa prayanto' C: kavātiryāññ ivo(patiṣṭha)te upa prayanto [Caland mistook the extent of lacuna to be only of three syllable.]

<sup>25</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: kavātiryaññ; N<sub>1</sub>: kavātiyyāññ; M: kavātiryāññ; T<sub>1</sub>: 'tha vā tiryāññ

<sup>26</sup> N<sub>2</sub>,T<sub>1</sub>: ivopatiṣṭhateti

<sup>27</sup> K<sub>2</sub>,N<sub>1</sub>: kavātiyyāññ

<sup>28</sup> K<sub>2</sub>: ivopatiṣṭheteti; T<sub>1</sub>: ivopatiṣṭhate /

<sup>29</sup> T<sub>1</sub>: upayanto

<sup>30</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: addhvaram; T<sub>1</sub>: 'dhvaram

<sup>31</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: anuchandaśāñ; N<sub>1</sub>: anucśandaśāñ; M,T<sub>1</sub>: anucchandaśam; C: anucchandaśam

<sup>32</sup> Not in T<sub>2</sub>.

<sup>33</sup> K<sub>2</sub>: pāpāram

<sup>34</sup> T<sub>1</sub>: asīyety

<sup>35</sup> N<sub>2</sub> and T<sub>1</sub> skip "ātaś — asīyety".

<sup>36</sup> Cf. TS1.5.7.5: *citrāvaso svastí te pāram asīyety* āha, rātrir vá citrávasur, ávyuṣṭyai vá etáśyai purá brāhmaṇá abhaiṣur, vyūṣṭim evāvarunddhe.

<sup>37</sup> "citrāvaso — asīyety" is not in T<sub>1</sub>.

<sup>38</sup> K<sub>2</sub>: pāpāram

<sup>39</sup> N<sub>2</sub>,T<sub>1</sub>,M: rātrim

<sup>40</sup> K<sub>2</sub>: ddhyāyatī-; K<sub>1</sub>: ddhy . . yatī- ; M,T<sub>1</sub>: dhyāyati /

<sup>41</sup> C: indhānas tvam

<sup>42</sup> C: satam

<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>,T<sub>1</sub> with var. N<sub>1</sub>: dyumanta=adhi nāke svāhety; K<sub>1</sub>: dyumanta=n . k . svāhety; M: dyumanta=nāke svāhety; C: dyumantaṃ samidhāmahi .. 1.5.5.q .. nāke svāhety

<sup>44</sup> N<sub>2</sub>,T<sub>1</sub>,C: dyumantaṃ

<sup>45</sup> T<sub>1</sub>: samindhīmahi

<sup>46</sup> K<sub>3</sub>: vayasvanto=vaṣiṣṭhe; K<sub>2</sub>: vayasvanto=yarṣiṣṭhe; T<sub>1</sub>: payasvanto+varsīṣṭhe

<sup>47</sup> N<sub>2</sub>,T<sub>1</sub>: +

1.6.1.10 etayaiva tistro <sup>48</sup>'bhyādadhyād<sup>49</sup> ity<sup>50</sup>

1.6.1.11<sup>51</sup> <sup>52</sup>athaikam <sup>53</sup>etām<sup>54</sup> eva tistraḥ kṛtvo 'bhyādadhyād<sup>55</sup> brāhma-  
ṇam<sup>56</sup> u vai bhavaty eṣā vai <sup>57</sup>sūrmī karṇakāvaty<sup>58</sup> etayā ha sma vai<sup>59</sup> devā<sup>60</sup>  
asurāṇām<sup>61</sup> śatatarhā=stṛtyā acchambatkāram<sup>62</sup> ity

1.6.1.12<sup>63</sup> ekasyā<sup>64</sup> <sup>65</sup>evaitad brāhmaṇam<sup>66</sup> ekām<sup>67</sup> abhyādadhyād<sup>68</sup> ity ekām<sup>69</sup>  
evābhyādadhyāt<sup>70</sup> <sup>71</sup>eṣā sthitis<sup>72</sup>

<sup>48</sup> K<sub>1</sub>: bhyādadhy . . . .

<sup>49</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: bhyādadhyād; N<sub>2</sub>,M: bhyādadhyād

<sup>50</sup> N<sub>2</sub>: aty

<sup>51</sup> See TS1.5.7.6: eṣā vai sūrmī karṇakāvaty, etayā ha sma vai devā āsurāṇām śata-  
tarhā[ṁs tṛṇhanti, yād etayā samidham ādadhāti vajram evaitac chatagnīm yāja-  
māno bhrātṛvyāya prā harati] stṛtyā āchambatkāram.

<sup>52</sup> N<sub>1</sub>,T<sub>1</sub>: avaikam [T<sub>1</sub> originally had "athaikam"].; K<sub>1</sub>: . . .

<sup>53</sup> K<sub>1</sub>: . . . m u vai bhavaty; M: e . . . ṇam u vai bhavaty; C: e . . . (brāhma)ṇam u  
vai bhavaty

<sup>54</sup> K<sub>1</sub>,C: ekām

<sup>55</sup> K<sub>2</sub>,K<sub>3</sub>: bhyādadhyāt\*; N<sub>1</sub>,N<sub>2</sub>: bhyādadhyāt\*; T<sub>1</sub>: 'bhyādadhyāt /

<sup>56</sup> K<sub>2</sub>: brahmaṇam

<sup>57</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sūrmī karṇakāvaty; N<sub>1</sub>: sūrmī karṇakāvaty; K<sub>1</sub>: sūrmī karṇakā-  
vaty; M: sūrmīkarṇakāvaty

<sup>58</sup> K<sub>2</sub>,K<sub>3</sub>: etayā=stṛtyā achambatkāram ity; N<sub>2</sub>: etayā ha sma+stṛtyā achambatkāram  
ity; T<sub>1</sub>: etayā ha sma+smṛtyā acchambatkāram ity Cf. note 61 below.

<sup>59</sup> C has not "vai".

<sup>60</sup> T<sub>2</sub>: bhava

<sup>61</sup> N<sub>1</sub>: śatarhā=stṛtyā achambatkāram ity; T<sub>2</sub>: śataṁ hi+smṛtyā acchambatkāram ity;  
K<sub>1</sub>,M: śa=ahambatkāram ity; C: śatatarhaṁs tṛṇhanti yad etayā samidham ādadhāti  
vajram evaitac chatagnīm yajamāno bhrātṛvyāya praharati stṛtyā acchambatkāram  
ity Cf. note 58 above.

<sup>62</sup> K<sub>1</sub>: achambatkāram; N<sub>1</sub>: achambat\*kāram; K<sub>2</sub>,K<sub>3</sub>: achambat\*kāram; C: acchambat-  
kāram; M: ahambatkāram

<sup>63</sup> This *brāhmaṇa* quotation has not been identified.

<sup>64</sup> M,C: etasyā

<sup>65</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: evaitat\*

<sup>66</sup> K<sub>1</sub>: brāhma . m

<sup>67</sup> K<sub>3</sub>,N<sub>2</sub>: akām; Not in C.

<sup>68</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: abhyādadhyād

<sup>69</sup> K<sub>1</sub>: . kām

<sup>70</sup> T<sub>1</sub>: -ābhyādadhyāt /

<sup>71</sup> For the phrase "eṣā sthitiḥ", cf. Caland 1924, p.155(=Kl.S. p.290). KauṣB and ŚB  
also use the phrase.

<sup>72</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>.M: sthitis; C: sthitiḥ; K<sub>1</sub>: sthi .

- <sup>73</sup>1.6.1.13<sup>74</sup> <sup>75</sup>*san*<sup>76</sup> *tvam*<sup>77</sup> *agne sūryasya*<sup>78</sup> <sup>79</sup>*varcasāgathā* ity <sup>80</sup>upatiṣṭhate  
<sup>81</sup>*sam ṛṣṇāṁ stutena*=<sup>82</sup> *prajayā sṛjeti*  
1.6.1.14<sup>83</sup> <sup>84</sup>*san*<sup>85</sup> *ta*<sup>86</sup> *ākurvantu svam yajamānety āha yad anyatra manasā*  
*tad dhyāyati*  
1.6.1.15<sup>87</sup> *tat samākṛtam abhimantrayate* <sup>88</sup>*sam*<sup>89</sup> *paśyāmi prajā* <sup>90</sup>*aham i=*  
*bahvīr me bhūyāsteti*  
1.6.1.16<sup>91</sup> *saṁhitāsi viśvarūpīr* ity agnihotriyai <sup>92</sup>vatsam<sup>93</sup> abhimṛṣaty<sup>94</sup> utta-

<sup>73</sup> 1.6.1.13–15=1.2.3.17–1.2.4.1

<sup>74</sup> =1.2.3.17.

<sup>75</sup> K<sub>1</sub>: . n tvam

<sup>76</sup> C: sam

<sup>77</sup> C: tvām

<sup>78</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sūryasya; K<sub>2</sub>: sūryasya

<sup>79</sup> K<sub>1</sub>,N<sub>1</sub>: varccasāgathā; K<sub>2</sub>: varccasāhathā; K<sub>3</sub>: varccasāgadhā; T<sub>1</sub>: varcasāgadhā; N<sub>2</sub>: varṣasāgadhā

<sup>80</sup> Thus basically with N<sub>1</sub>. K<sub>1</sub>: upa . . . . ; K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: upatiṣṭhate=(N<sub>2</sub>,T<sub>1</sub>: +) bahvīr mme(T<sub>1</sub>: me) bhūyāsteti [abbreviated up to the end of 15]

<sup>81</sup> M: sammr=sṛjeti; C: sam .. 1.5.5r .. sṛjeti

<sup>82</sup> T<sub>2</sub>: +

<sup>83</sup> =1.2.3.18. Cf.TS1.5.9.1.

<sup>84</sup> K<sub>1</sub>: . . . ne . āha . d anyatra manasā. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub> omit this sūtra by means of abbreviation; see note 80.

<sup>85</sup> C,T<sub>1</sub>: sam

<sup>86</sup> T<sub>1</sub>: te

<sup>87</sup> =1.2.3.19; 1.2.4.1. With K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub> and T<sub>1</sub>, large part of this sūtra is not explicitly given because of abbreviation. See note 80 above.

<sup>88</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>1</sub>: sam paśyāmi=bahvīr mme bhūyāsteti; M: sam paśyāmi=bahvīḥ karma bhūyāsteti; C: sam paśyāmi .. 1.5.6a-c .. bahvīḥ . . . bhūyāsteti

<sup>89</sup> Thus construed. T<sub>1</sub>,C: sam; K<sub>1</sub>,N<sub>1</sub>,M: sam

<sup>90</sup> N<sub>1</sub>: aham=bahvīr mme; T<sub>2</sub>: aham+bahvīr me

<sup>91</sup> Cf. TS1.5.8.2: iṣṭakācīd vā anyò 'gnīḥ paśucīd anyāḥ, *saṁhitāsi viśvarūpīr* iti vatsām abhimṛṣaty, ūpaivāinaṁ dhatte, paśucītam enaṁ kurute. Cf. BaudhŚS3.8:78.1f.; ĀpŚS6.17.4.

<sup>92</sup> K<sub>1</sub>: vatsa . . . śa . ttareṇā-

<sup>93</sup> K<sub>2</sub>: vat\*sam

<sup>94</sup> T<sub>1</sub>: abhimṛṣati /



renāgreṇānvāhāryapacanam<sup>95</sup> prāñcan<sup>96</sup> tiṣṭhantam<sup>97 98</sup> abhīva dakṣiṇam akṣi-  
kaṭam<sup>99 100</sup> ā morjā viśā gaupatyenā rāyas poṣeṇa=rāya<sup>101</sup> śrayantām ity<sup>102</sup>  
1.6.1.17 <sup>103</sup>atha<sup>104 105</sup>pratyāṇ paretya<sup>106</sup>ṣaḍbhir<sup>107</sup>gārhapatyam upatiṣṭhata<sup>108</sup>  
<sup>109</sup>upa tvāgne dive dive, rājantam adhvarāṇām<sup>110</sup>, <sup>111</sup>sa naḥ<sup>112</sup>piteva<sup>113</sup>sūnave,  
'gne<sup>114</sup>tvān<sup>115</sup>no antamas, tan<sup>116</sup>tvā<sup>117</sup>śociṣṭha dīdivo, vasur<sup>118</sup>agnir vasuśra-  
vā ity  
1.6.1.18 ūrjā<sup>119</sup>vaḥ<sup>120 121</sup>paśyāmy<sup>122</sup>ūrjā<sup>123</sup>mā paśyateti grhān parekṣate

- <sup>95</sup> K<sub>2</sub>,K<sub>3</sub>: -ānvāhāryapacanam; N<sub>1</sub>,K<sub>1</sub>,N<sub>2</sub>: -ānvāhāryapacanam; M,C,T<sub>1</sub>: -ānvāhārya-  
pacanam  
<sup>96</sup> C,T<sub>1</sub>: prāñcam  
<sup>97</sup> T<sub>1</sub>: tiṣṭhantam  
<sup>98</sup> M: abhāva; C: abhāve  
<sup>99</sup> T<sub>1</sub>: akṣitaṭam [Vyākhyā paraphrases *akṣikaṭam* as *akṣṇaḥ antaṃ katākṣam*.]  
<sup>100</sup> Thus basically with N<sub>2</sub>,T<sub>1</sub>. K<sub>2</sub>: ā morjjāviśājopatyenā rāya=vo rāya śrayantām  
ity; K<sub>3</sub>: ā morjjāviśāgaupatyenā rāya=vo rāya śrayantām ity; N<sub>1</sub>: ā morjjāviśāgau-  
patyenā=rāya śrayantām iti; N<sub>2</sub>,T<sub>1</sub>: ā morjjāviśāgaupatyenā rāyaspoṣeṇa+rāya(T<sub>1</sub>:  
rāyaḥ) śrayantām ity; K<sub>1</sub>: ā morjjā=rā . . . .; M: ā morjā=rā śrayantām iti; C: ā  
morjā viśā .. l.c.d .. śrayantām iti  
<sup>101</sup> Drop of final sibilant. N<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: rāya; M: rā  
<sup>102</sup> M,C: iti  
<sup>103</sup> K<sub>1</sub>: . . . tyam upatiṣṭhata  
<sup>104</sup> Not in N<sub>1</sub>,K<sub>1</sub>,M,C.  
<sup>105</sup> T<sub>1</sub>: pratyāṇṇ aparetya  
<sup>106</sup> K<sub>2</sub>,N<sub>2</sub>: ṣaṭbhir ggārhapatyam; K<sub>3</sub>: ṣaṭbhir ggāruhapatyam  
<sup>107</sup> Not in K<sub>1</sub>,M,C. N<sub>1</sub>: bhi  
<sup>108</sup> N<sub>2</sub>,T<sub>1</sub>: upatiṣṭhate  
<sup>109</sup> K<sub>1</sub>: upa tvā . e dive dive  
<sup>110</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: addhvarāṇām  
<sup>111</sup> K<sub>2</sub>: sam ya (?)  
<sup>112</sup> N<sub>2</sub>,T<sub>1</sub>,M,C: naḥ  
<sup>113</sup> K<sub>2</sub>: . teva  
<sup>114</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne  
<sup>115</sup> C: tvam  
<sup>116</sup> N<sub>2</sub>,T<sub>1</sub>: ta; C: tam; T<sub>1</sub>: tat  
<sup>117</sup> N<sub>1</sub>: soci . . . divot\*sur  
<sup>118</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: agnir vvasuśravā; N<sub>1</sub>: agnivasuśravā  
<sup>119</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjjā  
<sup>120</sup> M,C,T<sub>1</sub>: vaḥ  
<sup>121</sup> K<sub>1</sub>: pa . ūrjjā mā paśyateti  
<sup>122</sup> K<sub>1</sub>: pa . my  
<sup>123</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjjā

- <sup>124</sup>*rāyas poṣeṇa vaḥ*<sup>125</sup> *paśyāmi rāyas poṣeṇa*<sup>126</sup> *mā* <sup>127</sup>*paśyateti gā*<sup>128</sup>  
 1.6.1.19 <sup>129</sup>*idā stha madhukṛta* <sup>130</sup>*iti tā eva* <sup>131</sup>*syonā mā* <sup>132</sup>*viśate=rāya*<sup>133</sup>  
*śrayantām ity*  
 1.6.1.20 *atha prāñ etya catasṛbhir*<sup>134</sup> *āhavanīyam upatiṣṭhate tat* <sup>135</sup>*savitur*  
*vareṇyaḥ, somānaṃ*<sup>136</sup> *svaraṇaṃ*<sup>137</sup>, *kadā cana starīr asi*<sup>138</sup>, *pari tvāgne puram*<sup>139</sup>  
<sup>140</sup>*vayam ity*  
 1.6.1.21 <sup>141</sup>*atha* <sup>142</sup>*pratyañ paretya gārhapatyam*<sup>143</sup> *upatiṣṭhate*<sup>144</sup> <sup>145</sup>*'gne*<sup>146</sup>  
*gr̥hapate sugr̥hapatir ahan*<sup>147</sup> *tvayā gr̥hapatinā bhūyāsaṃ sugr̥hapatir mayā*<sup>148</sup>

- <sup>124</sup> Thus N<sub>1</sub>. K<sub>2</sub>, T<sub>1</sub>: rāyaspo=(T<sub>1</sub>: +) rāya(T<sub>1</sub>: rāyaḥ) śrayantām ity; K<sub>3</sub>: rāya=rāya śrayantām ity; N<sub>2</sub>: rāyaspo+rāyaspo śrayantām ity [both to the end of 17]; K<sub>1</sub>: rāyas p(o)ṣeṇa vaḥ paśyāmy rāyas p.ṣ.ṇa mā pa . . . .  
<sup>125</sup> M, C, T<sub>1</sub>: vaḥ  
<sup>126</sup> K<sub>1</sub>: rāyas p.ṣ.ṇa  
<sup>127</sup> K<sub>1</sub>: pa . . .  
<sup>128</sup> T<sub>2</sub>: rā  
<sup>129</sup> K<sub>1</sub>: . . . ā=śrayantām ity  
<sup>130</sup> T<sub>2</sub>: iki tā  
<sup>131</sup> Thus N<sub>1</sub>. M: syonā=śrayantām ity; C: syonā .. 1.5.6l .. śrayantām ity; T<sub>2</sub>: syonā virāte+rāyaḥ śrayantām ity  
<sup>132</sup> Not in T<sub>2</sub>.  
<sup>133</sup> Drop of final sibilant. K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: rāya; T<sub>1</sub>: rāyaḥ  
<sup>134</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: catasṛbhir  
<sup>135</sup> K<sub>3</sub>: savitur vvareṇyam; K<sub>1</sub>, N<sub>1</sub>: savitur vvareṇyam; K<sub>2</sub>: savitu vvareṇyam  
<sup>136</sup> M: somānaṃ\*; N<sub>2</sub>, T<sub>1</sub>, C: somānaṃ; K<sub>3</sub>: sonaṃ  
<sup>137</sup> M: svaraṇam  
<sup>138</sup> T<sub>1</sub>: asi /; M: asīti  
<sup>139</sup> K<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram  
<sup>140</sup> K<sub>1</sub>: vayam i .  
<sup>141</sup> K<sub>1</sub>: . . . tyañ paretya  
<sup>142</sup> T<sub>1</sub>: pratyaññ aparetya  
<sup>143</sup> K<sub>3</sub>: gārhapatyam  
<sup>144</sup> T<sub>1</sub>: upatiṣṭhate /  
<sup>145</sup> Thus K<sub>3</sub>, (K<sub>2</sub> with var.) N<sub>1</sub>: gne gr̥hapatir sugr̥hapatih=bhūyā ity; N<sub>2</sub>: gne gr̥hapatir sugr̥hapatir ahan tvayā+gr̥hapatinā bhūyā ity; T<sub>1</sub>: agne gr̥hapatir sugr̥hapatir aham tvayā+gr̥hapatinā bhūyā ity; K<sub>1</sub>: gne gr̥hapatir . =bhūyā ity; M: 'gne gr̥hapatir i =bhūyā ity; C: 'gne gr̥hapatir .. 1.5.6q .. bhūyā ity  
<sup>146</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: gne; T<sub>1</sub>: agne  
<sup>147</sup> Thus K<sub>3</sub>, N<sub>2</sub>. K<sub>2</sub>: ahamn; T<sub>1</sub>: aham  
<sup>148</sup> K<sub>2</sub>, K<sub>3</sub>: mmayā

*tvam gr̥hapatinā bhūyā*<sup>149</sup> ity

1.6.1.22 āśiṣa āśāste<sup>150</sup> śataṃ himās tām aśiṣam āśāse mahyam<sup>151</sup> amuṣmai  
jyotiṣmatīm ity ātmano 'gre<sup>152</sup> nāma gr̥hṇāty, amuṣmā amuṣmā ity anupūr-  
vam<sup>153</sup> putrāṇān<sup>154</sup>, tantava ity antatas<sup>155</sup>

1.6.1.23<sup>156</sup> tasyaitad brāhmaṇam<sup>158</sup> pra vā<sup>159</sup> eṣo 'smāl<sup>160</sup> lokāc<sup>161</sup> 162 cya-  
vate ya āhavanīyam upatiṣṭhate<sup>163</sup> gārhapatyam upatiṣṭhate 'sminn<sup>164</sup> eva loke<sup>165</sup>  
pratitiṣṭhaty atho<sup>166</sup> gārhapatyāyaiva nihnuta iti yad etad<sup>167</sup>

1.6.1.E athaikam samānam<sup>168</sup> ā ṣaḍbhyah<sup>169</sup> 170

<sup>149</sup> K<sub>2</sub>:bhūya

<sup>150</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: śataṃ himā=(N<sub>2</sub>,T<sub>1</sub>: +) ity antatas(N<sub>2</sub>,T<sub>1</sub>: antas); K<sub>1</sub>:  
śataṃ him . . . ātmano gre .āma gr̥hṇāty amuṣmā amuṣmā ity anupūrvvam putrāṇān  
tantava ity antatas

<sup>151</sup> M: maṃhyam

<sup>152</sup> N<sub>1</sub>: gre

<sup>153</sup> N<sub>1</sub>: anupūrvvam; M,C,T<sub>1</sub>: anupūrvam

<sup>154</sup> C: putrāṇām; T<sub>2</sub>: ratrāṇān

<sup>155</sup> N<sub>1</sub>: antata; N<sub>2</sub>,T<sub>1</sub>,T<sub>2</sub>: antas; M: antantas

<sup>156</sup> For the *brāhmaṇa* quotation, see TS1.5.8.2–3.

<sup>157</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: tasyaitat\*; K<sub>2</sub>: tasyaitam

<sup>158</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: brāhmaṇam

<sup>159</sup> K<sub>2</sub>: eṣāsmāl

<sup>160</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: smāl; N<sub>1</sub>: smal

<sup>161</sup> Consonant gemination resolved. K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: lokā; T<sub>1</sub>: lokāt

<sup>162</sup> K<sub>1</sub>: cyavate=nihnū . . . d etad; M: cyavate=hihata iti

<sup>163</sup> Thus N<sub>1</sub>,T<sub>2</sub>. K<sub>2</sub>,K<sub>3</sub>: gārhapatyam upa=gārhapatyāyaiva(K<sub>3</sub>: gāruha-) nihnuta;  
N<sub>2</sub>,T<sub>1</sub>: +gārhapatyāyaiva nihnuta; C: . . . nihnuta

<sup>164</sup> N<sub>1</sub>: sminn; T<sub>2</sub>: asminn

<sup>165</sup> N<sub>1</sub>: loke

<sup>166</sup> T<sub>2</sub>: adho

<sup>167</sup> N<sub>1</sub>: ekam [?]

<sup>168</sup> C: samānan

<sup>169</sup> K<sub>1</sub>: ṣaṭ\*bhyah; N<sub>1</sub>: ṣaṭbhyā; K<sub>2</sub>,K<sub>3</sub>: ṣaṭbhyam; N<sub>2</sub>: ṣaṭbhyam; T<sub>1</sub>: ṣaḍbhyam; M:  
ṣaṭbhyah

<sup>170</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub>,K<sub>3</sub> give the number “22(=tha,  
nna)” between the marks. M,T<sub>1</sub>: // ; C: // //

1.6.2

1.6.2.1<sup>1</sup> <sup>2</sup>athaikaṃ samānam ā ṣaḍbhyaṣ<sup>3</sup>

1.6.2.2<sup>4</sup> ṣaḍbhir<sup>5</sup> gārhapatyam<sup>6</sup> <sup>7</sup>upatiṣṭhata<sup>8</sup>

1.6.2.3<sup>9</sup> ūrjā<sup>10</sup> vaḥ<sup>11</sup> paśyāmy<sup>12</sup> ūrjā<sup>13</sup> mā paśyateti grhān parekṣate

1.6.2.4<sup>14</sup> prāñ etya tiṣṭbhir āhavanīyam upatiṣṭhate<sup>15</sup> tat<sup>16</sup> savitur vareṇyam,  
somānaṃ<sup>17</sup> svarāṇaṃ, kadā cana starīr asīti

1.6.2.5<sup>18</sup> pari tvāgne puram<sup>19</sup> vayam ity <sup>20</sup>eṣā pariśete<sup>21</sup>

1.6.2.6<sup>22</sup> 'tha<sup>23</sup> pratyāñ paretya gārhapatyam<sup>24</sup> upatiṣṭhate<sup>25</sup> 'gne<sup>26</sup> grha-  
pata<sup>27</sup> ity<sup>28</sup>

1.6.2.7<sup>29</sup> <sup>30</sup>tathaivāśiṣa āśāste

<sup>1</sup> Cf. 1.6.1.6–17.

<sup>2</sup> K<sub>1</sub>: athaika . mānam; K<sub>2</sub>: athaika samānām

<sup>3</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, M: ṣaṭ\*bhyaṣ; K<sub>2</sub>: ṣaṭ\*bhyaḥ; C, T<sub>1</sub>: ṣaḍbhyah

<sup>4</sup> See 1.6.1.17.

<sup>5</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, M: ṣaṭ\*bhir

<sup>6</sup> K<sub>1</sub>, K<sub>2</sub>, N<sub>1</sub>, N<sub>2</sub>: ggārhapatyam; K<sub>3</sub>: ggāruhapatyam

<sup>7</sup> K<sub>1</sub>: upatiṣṭha . . . rekṣate

<sup>8</sup> T<sub>1</sub>: upatiṣṭhate /

<sup>9</sup> See 1.6.1.18.

<sup>10</sup> K<sub>2</sub>, K<sub>3</sub>: ūrjjā

<sup>11</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: vaḥ

<sup>12</sup> N<sub>1</sub>: ppaśyāmy (!)

<sup>13</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: ūrjjā

<sup>14</sup> For 1.6.2.4–5, cf. 1.6.1.20.

<sup>15</sup> K<sub>2</sub>: upatiṣṭhatai; T<sub>1</sub>, M: upatiṣṭhate /

<sup>16</sup> K<sub>3</sub>, N<sub>1</sub>: savitur vvareṇyam; K<sub>2</sub>: savitu vvareṇyam

<sup>17</sup> M: somānaṃ\*; N<sub>2</sub>, T<sub>1</sub>, C: somānaṃ

<sup>18</sup> Cf. 1.6.1.20.

<sup>19</sup> N<sub>1</sub>, T<sub>1</sub>, M, C: puram

<sup>20</sup> K<sub>1</sub>: eṣ . pari . te

<sup>21</sup> T<sub>1</sub>: pariśete /

<sup>22</sup> Cf. 1.6.1.21.

<sup>23</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tha; K<sub>1</sub>, T<sub>1</sub>, M, C: atha

<sup>24</sup> K<sub>3</sub>: gārhapatya gārhapatyam; N<sub>2</sub>: gārhapatya gārhapatyam

<sup>25</sup> T<sub>1</sub>: upatiṣṭhate /

<sup>26</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: gne; T<sub>1</sub>: agne

<sup>27</sup> K<sub>1</sub>: gr . . ta

<sup>28</sup> K<sub>1</sub>, M, C: iti; N<sub>1</sub>: itity

<sup>29</sup> Cf. 1.6.1.22.

<sup>30</sup> Thus K<sub>1</sub>, M, C. N<sub>1</sub>: athaivāśiṣa āśāste; K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: āśiṣa āśāste (T<sub>1</sub>: /) Here the

- 1.6.2.8 <sup>31</sup>prāṇ<sup>32 33</sup>etyaikayāhavanīyam upatiṣṭhate *pari* <sup>34</sup>tvāgne puram<sup>35</sup> *va-*  
*yam* iti  
1.6.2.9<sup>36</sup> <sup>37</sup>tasyaitad brāhmaṇam<sup>38</sup> *pari*<sup>39 40</sup>tvāgne puram<sup>41</sup> *vayam ity* <sup>42</sup>āha  
*paridhim* <sup>43</sup>evaitam *paridadhāty askandāyeti* yad etad  
1.6.2.10<sup>44</sup> <sup>45</sup>athaikaṃ <sup>46</sup>samānam ā ṣaḍbhyaṣ<sup>47</sup>  
1.6.2.11<sup>48</sup> ṣaḍbhir<sup>49</sup> gārhapatyam<sup>50 51</sup>upasthāyāta evopatiṣṭhate<sup>52</sup> *agne*<sup>53</sup> *gr-*  
*hapata* iti  
1.6.2.12<sup>54</sup> <sup>55</sup>tathaivāśiṣa āśāste<sup>56</sup>

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same *āśiṣ* formula as in 1.6.1.22 above is to be understood.

- <sup>31</sup> K<sub>1</sub>: prā . . . gn. puram  
<sup>32</sup> K<sub>2</sub>: praṇ  
<sup>33</sup> K<sub>2</sub>: ety ekayā-  
<sup>34</sup> N<sub>2</sub>: . āgne  
<sup>35</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: puram  
<sup>36</sup> For the *brāhmaṇa* quotation, see TS1.5.8.5.  
<sup>37</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tasyaitat\*; M: tasyaititad  
<sup>38</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: brāhmaṇam  
<sup>39</sup> N<sub>1</sub>: pariri  
<sup>40</sup> K<sub>3</sub>: . āgne  
<sup>41</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: puram  
<sup>42</sup> T<sub>1</sub>: āhavanīparidhim  
<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: evaitam  
<sup>44</sup> Cf. 1.6.1.6–17.  
<sup>45</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: athaikaṃ  
<sup>46</sup> K<sub>1</sub>: samāṣa . ṣ; M: samāṣaṭbhyaṣ; C: samānam ā ṣaḍbhyah  
<sup>47</sup> K<sub>2</sub>,K<sub>3</sub>: ṣaṭ\*bhyaṣ; N<sub>1</sub>: ṣaṭ\*bhya; N<sub>2</sub>: ṣaśbhyaṣ; C,T<sub>1</sub>: ṣaḍbhyah  
<sup>48</sup> Cf. 1.6.1.17 and 21.  
<sup>49</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,M: ṣaṭ\*bhir; N<sub>2</sub>: ṣaśbhir; K<sub>2</sub>: ṣabhir  
<sup>50</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: ggārhapatyam; K<sub>3</sub>: ggāruhapatyam  
<sup>51</sup> M,C: upasthāya ta evo-  
<sup>52</sup> T<sub>1</sub>: upatiṣṭhate /  
<sup>53</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne; T<sub>1</sub>: agne  
<sup>54</sup> Cf. 1.6.2.8 and 1.6.1.22.  
<sup>55</sup> K<sub>3</sub>: tathaivā . . āśāsta; K<sub>1</sub>: tathaivāśiṣa āśā .(e); N<sub>2</sub>,T<sub>1</sub>: tathāivāśiṣa āśāsta  
<sup>56</sup> T<sub>1</sub>: āśāste /

- 1.6.2.13<sup>57</sup> *ūrjā<sup>58</sup> vaḥ<sup>59</sup> paśyāmy ūrjā<sup>60</sup> mā paśyateti gṛhān parekṣate*  
 1.6.2.14<sup>61</sup> *62prāñ<sup>63</sup> etya catasṛbhir<sup>64</sup> āhavanīyam upatiṣṭhate tat savitur vare-*  
*ṇyam<sup>65</sup>, somānañ<sup>66</sup> svarāṇaṇ<sup>67</sup>, kadā cana<sup>68</sup> starīr asī<sup>69</sup>, pari tvāgne puram<sup>70</sup>*  
*vayam iti*  
 1.6.2.15<sup>71</sup> *tad etat<sup>72</sup> prākṣaṁstham<sup>73</sup> upo<sup>74</sup> etad<sup>75</sup> brāhmaṇam<sup>76</sup> āpnoti pari*  
*tvāgne puram<sup>77</sup> vayam<sup>78</sup> iti yad etat<sup>79</sup> prathamā vāstv iti<sup>80</sup> dvitīyā vā*  
 1.6.2.16 *tena haitena sāyam evopatiṣṭhate na<sup>81</sup> prātar, naktam upatiṣṭhate<sup>82</sup>*

<sup>57</sup> This sūtra is not found with N<sub>1</sub> and K<sub>1</sub> recension MSS. N<sub>1</sub> shows blank space of several syllables before starting the passage of the next sūtra. Although K<sub>1</sub> shows lacuna of about 18 syllables, the space may cover only the missing first part of sūtra 14 which is kept in M and C.

<sup>58</sup> K<sub>2</sub>, K<sub>3</sub>: ūrjjā

<sup>59</sup> T<sub>1</sub>: vaḥ

<sup>60</sup> K<sub>2</sub>, K<sub>3</sub>: ūrjjā

<sup>61</sup> Cf. 1.6.1.20.

<sup>62</sup> K<sub>1</sub>: . . . tat savitur [about 18 syllables lacuna]

<sup>63</sup> K<sub>2</sub>: prañ

<sup>64</sup> N<sub>2</sub>, T<sub>1</sub>: catasṛbhir

<sup>65</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>: vvare  
dnyam; C: vareṇyam(?)

<sup>66</sup> M: somānañ\*; N<sub>2</sub>, T<sub>1</sub>, C: somānaṇ

<sup>67</sup> K<sub>3</sub>: svarāṇa

<sup>68</sup> N<sub>1</sub>: starīyasi [instead of “starīr asīti”.]

<sup>69</sup> M, C: asīti

<sup>70</sup> K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram

<sup>71</sup> Cf. 1.6.2.5.

<sup>72</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: etat\*

<sup>73</sup> M: prākṣaṁ\*stham; N<sub>2</sub>, C: prākṣaṁstham

<sup>74</sup> M, C: upatiṣṭhata

<sup>75</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: etat\*; K<sub>2</sub>: etam; C: etat

<sup>76</sup> K<sub>2</sub>: braṇmaham

<sup>77</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>, M, C: puram

<sup>78</sup> T<sub>1</sub>: ity etat

<sup>79</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>2</sub>: etat\*; N<sub>1</sub>: eta

<sup>80</sup> K<sub>2</sub>: dvitīyāyā

<sup>81</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: prātar nnaktam; K<sub>1</sub>: prātar nnakta .

<sup>82</sup> K<sub>1</sub>: . . . .

1.6.2.17<sup>83</sup> <sup>84</sup>*na prātar* iti hi<sup>85</sup> brāhmaṇam<sup>86</sup> śvobhūta āgnipāvamānīr<sup>87</sup> ud-  
dharaty<sup>88</sup> *agna āyūṃṣi pavasa*<sup>89</sup> ity etāṣ<sup>90</sup> <sup>91</sup>ṣaḍ ṛco  
1.6.2.18<sup>92</sup> <sup>93</sup>nāgnipāvamānikena samvatsaram<sup>94</sup> upatiṣṭhate  
1.6.2.19<sup>95</sup> *samvatsarasya*<sup>96</sup> *parastād āgnipāvamānībhir*<sup>97</sup> <sup>98</sup>*upatiṣṭhata* iti <sup>99</sup>so  
'ta ūrdhvaṃ<sup>100</sup> kāmam eva sāgnipāvamānikenopatiṣṭhate <sup>101</sup>kāmam uddharet  
1.6.2.20<sup>102</sup> <sup>103</sup>tasyaitad brāhmaṇam<sup>104</sup> *yathā vai* <sup>105</sup>*puruṣo 'śvo*<sup>106</sup> <sup>107</sup>*gaur*<sup>108</sup>  
*jīryaty*<sup>109</sup> *evam* <sup>110</sup>*agni=karoty* <sup>111</sup>*atho punāty eveti yad etat*

<sup>83</sup> Cf. TS1.5.9.5.

<sup>84</sup> K<sub>1</sub>: . . . vāmānīr; M: . . . āgnipāvamānīr; C: . . . āgnipāvamānībhir

<sup>85</sup> Not in K<sub>2</sub>.

<sup>86</sup> K<sub>2</sub>: brahmaṇam; N<sub>2</sub>, T<sub>1</sub>: brāhmaṇam (T<sub>1</sub>: /)

<sup>87</sup> C: āgnipāvamānībhir

<sup>88</sup> T<sub>1</sub>: uddharati /

<sup>89</sup> K<sub>2</sub>: pasa

<sup>90</sup> C, T<sub>1</sub>: etāḥ

<sup>91</sup> N<sub>1</sub>: ṣaḍ ṛco

<sup>92</sup> “*āgnipāvamānika*” (a group of verses comprising Agnipāvamāna mantra)= “*āgnipāvamānīs*” TS1.5.5.2–3g–m. Cf. 1.6.2.17.

<sup>93</sup> T<sub>1</sub>: nāgnipāvamānīm uddharet / [omission of most part of the sūtras 18–19.]

<sup>94</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>2</sub>: samvatsaram

<sup>95</sup> For the *brāhmaṇa* quotation, see TS1.5.7.3: yāthā vāi pūruṣo 'śvo gaur jīryaty evam agnīr āhito jīryati, samvatsarāsyā parastād āgnipāvamānībhir upatiṣṭhate, punar navām evāinam ajāram karoty ātho punāty evā. [see also note 102 below].

<sup>96</sup> Thus K<sub>2</sub>, K<sub>3</sub>. K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>, M, C, T<sub>2</sub>: samvatsarasya

<sup>97</sup> C: -pāvamānikībhir

<sup>98</sup> Thus N<sub>1</sub>, T<sub>2</sub>. K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>: upatiṣṭhateti; M, C: upatiṣṭhate For T<sub>1</sub>, see note 93 above.

<sup>99</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, N<sub>1</sub>, T<sub>2</sub>: ta; M, C have omitted “so 'ta — opatiṣṭhate” [probably because of haplology.]

<sup>100</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: ūrdhvaṃ

<sup>101</sup> K<sub>2</sub>: tāmam addharet

<sup>102</sup> For the *brāhmaṇa* quotation, see TS1.5.7.3 quoted in note 95 above.

<sup>103</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tasyaitat\*; M: tasyaitat

<sup>104</sup> K<sub>2</sub>: brāhmaṇam[“ṇa” is inserted afterwards]; K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: brāhmaṇ

<sup>105</sup> K<sub>1</sub>, M: pu . . . ; C: puruṣo 'śvo gaur jīryaty . . .

<sup>106</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: śvo

<sup>107</sup> Thus K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>. N<sub>1</sub>: gau=atho punāty; C: gaur jīryaty . . . (āyusyaṃ) lokaṃ

<sup>108</sup> T<sub>1</sub>: gau

<sup>109</sup> K<sub>2</sub>, K<sub>3</sub>: jīryaty; N<sub>2</sub>: jīryaty

<sup>110</sup> N<sub>2</sub>, T<sub>1</sub>: agni+karoty

<sup>111</sup> K<sub>3</sub>: thotpunāty

- 1.6.2.21 <sup>112</sup>tad etad agnyupasthānam āyuṣyaṃ lokaṃ<sup>113</sup> putriyaṃ<sup>114</sup> pa-  
śavyaṃ āyuṣmān ha vai lokī putrī paśumān bhavati ya etenopatiṣṭhate  
<sup>115</sup>tasmin vā etasminn<sup>116</sup> agnyupasthāne sarvāṇi<sup>117</sup> cchandāṃsi<sup>118</sup> sarvā<sup>119</sup>  
āśiṣas<sup>120</sup> sarve<sup>121</sup> kāmā  
1.6.2.22 <sup>122</sup>na ha vā asya <sup>123</sup>kiñ cicchando 'parārdham<sup>124</sup> bhavati <sup>125</sup>nāśīr  
na kāmō<sup>126</sup> <sup>127</sup>ya etenopatiṣṭhate  
1.6.2.23 <sup>128</sup>sa yathā ha vā idam<sup>129</sup> mahāyājñas <sup>130</sup>sarvaiś chandobhis tāya-  
ta<sup>131</sup> evaṃ ha vā <sup>132</sup>asyāgnihotraṃ <sup>133</sup>sarvaiś<sup>134</sup> chandobhis<sup>135</sup> tāyate ya ete-  
nopatiṣṭhate

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<sup>112</sup> K<sub>1</sub>,M: . . . ṣyaṃ lokaṃ putriyaṃ; C: . . . (āyuṣyaṃ) lokaṃ putriyaṃ; Cf. Caland 1924, p.148 no.3(=Kl.S. p.283): (tad vā etad agnyupasthānam āyuṣyaṃ) lokaṃ putriyaṃ  
<sup>113</sup> Thus K<sub>3</sub>. K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: lokaṃ  
<sup>114</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: putriyaṃ  
<sup>115</sup> M: tasminn vā  
<sup>116</sup> K<sub>3</sub>: etasmin  
<sup>117</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvāṇi  
<sup>118</sup> K<sub>2</sub>,N<sub>1</sub>: cśandāṃsi; K<sub>3</sub>,N<sub>2</sub>,C: chandāṃsi; K<sub>1</sub>: chchandāṃsi  
<sup>119</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvā; K<sub>2</sub>: savā(?)  
<sup>120</sup> K<sub>2</sub>,N<sub>1</sub>: āśiṣa; C,T<sub>1</sub>: āśiṣaḥ  
<sup>121</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: sarvve  
<sup>122</sup> C: . . . . C omits sūtra 22 probably due to haplology.  
<sup>123</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: kiñ cicśando; N<sub>2</sub>: kiñ cichśando  
<sup>124</sup> K<sub>1</sub>,K<sub>2</sub>,M: parārdham; K<sub>3</sub>: parārdham; N<sub>1</sub>,N<sub>2</sub>: parārdham; T<sub>1</sub>: 'parārtham  
<sup>125</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: nāśīr nna  
<sup>126</sup> T<sub>1</sub>: kāmāḥ /  
<sup>127</sup> K<sub>2</sub>: ya ta etenopatiṣṭhate; K<sub>1</sub>: ya eteno . . . .  
<sup>128</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>1</sub>: . . . ha vāsyā asyāgnihotraṃ [lacuna of about 20 syllables]; M: . . . ha vā asyāgnihotraM: C: . . . (tasya) ha vā asyāgnihotraṃ [cf. Caland 1924, p.148 No.3(=Kl.S. p. 283): . . . tasya ha vā asyāgnihotraṃ ]  
<sup>129</sup> N<sub>2</sub>,T<sub>1</sub>: idam  
<sup>130</sup> K<sub>3</sub>,N<sub>1</sub>: sarvvai cśandobhis; N<sub>2</sub>: sarvai chśandobhis; T<sub>1</sub>: sarvaiś cchandobhis; K<sub>2</sub>: sacśandobhis  
<sup>131</sup> K<sub>3</sub>: toyata; N<sub>2</sub>: soyata  
<sup>132</sup> K<sub>2</sub>: asya agnihotraṇ; N<sub>1</sub>: asyaṃ(?) agnihotraṃ  
<sup>133</sup> K<sub>3</sub>: sarvvaiś chandobhis; K<sub>2</sub>: sarvvai chandobhis[“sarvvai” is inserted below the line]; K<sub>1</sub>: sarvvaiś cśandobhis; N<sub>1</sub>: sarvvai cśandobhis; N<sub>2</sub>: sarvai chśandobhis  
<sup>134</sup> M: sarveś  
<sup>135</sup> N<sub>1</sub>: cśandobhis; T<sub>1</sub>,M: cchandobhis



1.6.2.24<sup>136</sup> 'tha<sup>137</sup> mähācamasañ<sup>138</sup>

1.6.2.E *jyotiṣmantan*<sup>139</sup> *tvāgne*<sup>140</sup>

1.6.3\*

1.6.3.1 *jyotiṣmantan*<sup>1</sup> <sup>2</sup>*tvāgne jyotiṣmān*<sup>3</sup> *samindha* ity āhavanīyaṃ <sup>4</sup>*sa-*  
*inddhe*<sup>5</sup> *manase tvā* <sup>6</sup>*suvargāya*<sup>7</sup> =<sup>8</sup>

1.6.3.2 <sup>9</sup>*saṃ haivāsmāi sa kāmaḥ*<sup>10</sup> *padyate ya* <sup>11</sup>*etenopatiṣṭhate*<sup>12</sup>

1.6.3.E<sup>13</sup> 'tha<sup>14</sup> *pravasadupasthānam*<sup>15</sup> <sup>16</sup>

1.6.4

<sup>136</sup> A type of Agnyupasthāna. Cf. 3.1.2 (Yājñamāna).

<sup>137</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tha

<sup>138</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, M: mähācamasañ; N<sub>2</sub>, T<sub>1</sub>: mahācamase; N<sub>1</sub>: mahācamasañ; C: mahācamasaṃ

<sup>139</sup> K<sub>2</sub>: jyotiṣmantan; C, T<sub>1</sub>: jyotiṣmantam

<sup>140</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub>, K<sub>3</sub> and N<sub>2</sub> give the number “23[=tha, nya]” between the marks. T<sub>1</sub>: // ; M: „—” , C: // //

\* For 1.6.3, cf. 1.5.3 and 1.3.3.

<sup>1</sup> C, T<sub>1</sub>: jyotiṣmantam

<sup>2</sup> Thus K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, T<sub>1</sub>. K<sub>1</sub>, M: tvāgne=sa kāmaḥ (M: kāmaḥ) padyate; C: tvāgne . . . sam asmaḥ sa kāmaḥ padyate

<sup>3</sup> N<sub>1</sub>: jyotiṣmāñ

<sup>4</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>1</sub>: samindhe manase tvā suvarggāya (N<sub>2</sub>, T<sub>1</sub>: suvarggāya) = (N<sub>2</sub>, T<sub>1</sub>: +) saṃ (K<sub>3</sub>: haivāsme) haivāsmāi ; N<sub>1</sub>: samindhe=sam haivāsmāi

<sup>5</sup> Consonant gemination resolved. K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>, T<sub>1</sub>: samindhe

<sup>6</sup> Here is involved an abbreviation of many sūtras. As for the abbreviated portion, see 1.5.3.1–2 and entire paṭala of 1.3.3.

<sup>7</sup> K<sub>2</sub>: suvarggāya; N<sub>2</sub>: suvarggāya

<sup>8</sup> N<sub>2</sub>, T<sub>1</sub>: +

<sup>9</sup> K<sub>3</sub>: saṃ haivāsme; N<sub>2</sub>, T<sub>1</sub>: saṃ haivāsmāi ; C: sam asmaḥ

<sup>10</sup> N<sub>1</sub>: kāma; N<sub>2</sub>, T<sub>1</sub>, M, C: kāmaḥ

<sup>11</sup> K<sub>2</sub>: etenopatiṣa

<sup>12</sup> After “upatiṣṭhate”, K<sub>1</sub> and N<sub>1</sub> have the end mark; M has a sign „—” (the sign similar to that given at the section end); T<sub>1</sub> has “ 'tha pravasad upasthānam // ” (repetition of the first words of the next sūtra); C gives no indication of change of paṭala. Cf. note 16.

<sup>13</sup> This bridge-sūtra is only in K<sub>3</sub>, N<sub>2</sub>.

<sup>14</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>2</sub>, T<sub>2</sub>: tha

<sup>15</sup> K<sub>3</sub>: pravasadupasthānam; K<sub>2</sub>: pravasadupa . .

<sup>16</sup> K<sub>3</sub> and N<sub>2</sub> have the end mark(s), and give the number “24(=tha, ṣkra)” between the marks. Cf. note 12 above. K<sub>2</sub> leaves this portion open as lacuna.

- 1.6.4.1 <sup>1</sup>atha<sup>2</sup> pravasadupasthānam<sup>3</sup>  
 1.6.4.2 pravasann<sup>4</sup> <sup>5</sup>agnyuddharanakālam anaśanena<sup>6</sup> <sup>7</sup>pratigopāyaty<sup>8</sup> <sup>9</sup>agnihotram<sup>10</sup> vācoyamyena  
 1.6.4.3 <sup>11</sup>sa <sup>12</sup>yadāhutam manyate sa <sup>13</sup>yajñopavītaṃ <sup>14</sup>kṛtvāpa ācamya prāñ  
<sup>15</sup>ivodañ tiṣṭhañ<sup>16</sup> japaty<sup>17</sup> āsīno vā<sup>18</sup> *bhūr bhuvas*<sup>19</sup> *suvar, agnaya āhoṣya-*  
*māṇā agnaya āhūyamānā agnaya āhūtā*<sup>20</sup> <sup>21</sup>*sviṣṭaṇ ca me* <sup>22</sup>*svāhutañ ca* <sup>23</sup>*gopā-*  
*yatatartasatyābhyām mā* <sup>24</sup>*pātāhorātrābhyām*<sup>25</sup> <sup>26</sup>*mā pāta* <sup>27</sup>*prāṇāpānābhyām*

- 
- <sup>1</sup> K<sub>2</sub>: . . . upasthānam  
<sup>2</sup> N<sub>2</sub>: tha  
<sup>3</sup> K<sub>1</sub>,N<sub>1</sub>: pravasadupasthānam; K<sub>3</sub>,N<sub>2</sub>: pravasadupasthāna; M,C,T<sub>1</sub>: prasavadupasthānam  
<sup>4</sup> M: prasavann  
<sup>5</sup> C: agnyuddharanakāla . . . pratigopāyaty  
<sup>6</sup> K<sub>2</sub>,M: aśanena  
<sup>7</sup> K<sub>1</sub>: . . .  
<sup>8</sup> T<sub>1</sub>: pratigopāyati /  
<sup>9</sup> K<sub>1</sub>,M,C: agnihotra . . .  
<sup>10</sup> Thus K<sub>3</sub>. K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: agnihotram  
<sup>11</sup> K<sub>1</sub>: . . . sa yajñopavītaṃ; M,C: . . . nyate sa yajñopavītaṃ  
<sup>12</sup> Thus K<sub>3</sub>,N<sub>1</sub>. K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yadāhutam  
<sup>13</sup> K<sub>2</sub>: yajñopavītakṛtvā  
<sup>14</sup> M: kṛtvā apa ācamya; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: kṛtvācamya  
<sup>15</sup> M: ivodaña  
<sup>16</sup> C: tiṣṭhan; T<sub>1</sub>: tiṣṭham  
<sup>17</sup> T<sub>1</sub>: japati /  
<sup>18</sup> K<sub>2</sub>: va  
<sup>19</sup> C: bhuvaḥ  
<sup>20</sup> C: āhutaḥ; N<sub>2</sub>: āhūdā  
<sup>21</sup> N<sub>1</sub>: sviṣṭam me; C: sviṣṭam ca  
<sup>22</sup> M: cāhutañ ca; C: cāhutam ca  
<sup>23</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>: gopāyatarttasatyābhyām; N<sub>2</sub>,T<sub>1</sub>: gopāyatattasatyābhyām; M: gopāyatarttasatyābhyām; C: gopāyatartasatyābhyām; K<sub>3</sub>: gopāyatanttasatyābhyām(?)  
<sup>24</sup> N<sub>1</sub>: pāta . . .  
<sup>25</sup> N<sub>2</sub>,T<sub>1</sub>,C: ahorātrābhyām; K<sub>2</sub>: ahorātrām  
<sup>26</sup> M: āpāta  
<sup>27</sup> T<sub>1</sub>: prāṇāpānābhyām mā pāta; M: prāṇāpānābhyāmāpāta; N<sub>1</sub>: . . . pāt\* puṣeyam

<sup>28</sup>*mā pāta*<sup>29</sup> <sup>30</sup>*dvipāt*<sup>31</sup> <sup>32</sup>*puṣeyāñ*<sup>33</sup> *catuspāt*<sup>34</sup> *puṣeyam*<sup>35</sup> *ahar aśīya rātrir*<sup>36</sup>  
*aśīyeti sāyaṃ*<sup>37</sup> *rātrir*<sup>38</sup> *aśīyāhar aśīyeti prātar* <sup>39</sup>*ahar vā rtaṃ*<sup>40</sup> *rātris*<sup>41</sup>  
satyam

1.6.4.4 *api ha vā*<sup>42</sup> *asyāhutaṃ hutaṃ*<sup>43</sup> *bhavati*<sup>44</sup> *ya etenopatiṣṭhate*

1.6.4.5<sup>45</sup> *'tha*<sup>46</sup> *parokṣādupasthānam*<sup>47</sup> *bhūr bhuvas*<sup>48</sup> *suvar*, <sup>49</sup>*ihaiva san tatra*

<sup>50</sup>*sato vo agnayaḥ*<sup>51</sup> *prāṇena vācā manasā* <sup>52</sup>*bibharmi tiro mā santam* <sup>53</sup>*āyur*  
*mā prahāsī*<sup>54</sup> *jyotiṣā*<sup>55</sup> *vo vaiśvānareṇopatiṣṭha*<sup>56</sup> *ity*

<sup>28</sup> M: āpāta

<sup>29</sup> T<sub>1</sub>: pāta /

<sup>30</sup> Thus K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub> with var. N<sub>1</sub>: . pāt puṣeyam ahar aśīya; M,C: dvir vā . puṣeyāñ(C : puṣeyam) catuspāhar aśīya

<sup>31</sup> K<sub>1</sub>,K<sub>3</sub>: dvipāt\*; N<sub>1</sub>: . pāt\*

<sup>32</sup> K<sub>1</sub>: pu . . . śīyāhar aśīyaeti prātar; N<sub>1</sub> omits “puṣeyāñ catuspāt”.

<sup>33</sup> K<sub>3</sub>,N<sub>2</sub>: puṣeyāñ; T<sub>1</sub>: puṣeyam; C: puṣeyam

<sup>34</sup> K<sub>3</sub>,N<sub>2</sub>: catuspāt\* ; C: catuspāhar

<sup>35</sup> N<sub>2</sub>,T<sub>1</sub>: puṣeyam; Not in C.

<sup>36</sup> C: rātrim

<sup>37</sup> K<sub>2</sub>: pāyam; T<sub>1</sub>: sāyam /; C: sayam

<sup>38</sup> C: rātrim

<sup>39</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ahar vā

<sup>40</sup> C: rtaṃ

<sup>41</sup> K<sub>2</sub>: rātri; C: rātriḥ

<sup>42</sup> T<sub>1</sub>: vā /

<sup>43</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: hutaṃ

<sup>44</sup> T<sub>1</sub>: bhavati /

<sup>45</sup> On “parokṣādupasthāna”, Cf. Caland 1924, p.163(=Kl.S. p.298). It is called “parokṣo-pasthāna” in BaudhŚS24.30:216.6.

<sup>46</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha

<sup>47</sup> K<sub>1</sub>,M,C: -sthānam; K<sub>3</sub>: parekṣādupasthānam; N<sub>2</sub>,T<sub>1</sub>: parokṣānupasthānam

<sup>48</sup> C: bhuvaḥ

<sup>49</sup> M: iheva

<sup>50</sup> Thus N<sub>1</sub>,T<sub>1</sub>. K<sub>1</sub>: sato=jyotiṣā vo; M: satro=jyotiṣo vo; C: sato vo agnayaḥ .. TBr I.2.1.27 .. jyotiṣā vo

<sup>51</sup> C,T<sub>1</sub>: agnayaḥ

<sup>52</sup> K<sub>2</sub>: bibharmmi triromā; K<sub>3</sub>: vibharmmītiromā; N<sub>1</sub>,N<sub>2</sub>: bibharmmi tiro mā; T<sub>1</sub>: bi-bharmmīti romā /

<sup>53</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: āyur mmā; N<sub>1</sub>: āyu mmā

<sup>54</sup> K<sub>3</sub>,N<sub>1</sub>: prahāsī; N<sub>2</sub>: prahāsīt\*

<sup>55</sup> M: jyotiṣo

<sup>56</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: -opatiṣṭhata ity(T<sub>1</sub>: iti /)

- 1.6.4.6<sup>57</sup> athāgatya <sup>58</sup>māhāsāmpadenopatiṣṭhata *om* iti gārhapatyam<sup>59</sup> *om* ity<sup>60</sup> <sup>61</sup>anvāhāryapacanam<sup>62</sup> *om* ity<sup>63</sup> āhavanīyam  
 1.6.4.7 <sup>64</sup>*om* iti vai stūyata<sup>65</sup> *om* iti śasyata *om* ity āśrāvyate<sup>66</sup>  
 1.6.4.8 'tha<sup>67</sup> <sup>68</sup>tathā hāsyā tris<sup>69</sup> tribhir vedair<sup>70</sup> ekaika<sup>71</sup> upasthito<sup>72</sup> bhavati  
 ya etenopatiṣṭhate  
 1.6.4.9 'tha<sup>73</sup> prasiddhan<sup>74</sup> tūṣṇīn<sup>75</sup> tṛtīyaṃ<sup>76</sup> <sup>77</sup>samidho 'bhyādadhāty<sup>78</sup>  
 1.6.4.10<sup>79</sup> atha samāropaṇam *ayan*<sup>80</sup> *te yonir ṛtviya* ity arāṇyoḥ agniṃ samāro-  
 hayate <sup>81</sup>*yato jāto=rayim* ity

<sup>57</sup> 1.6.4.6–8 is given in Caland 1924, p.148 no.4(=Kl.S. p.283). Āryadāsa's Vyākhyā also reads “māhāsāmpadena-” which is different from Caland's report of Vyākhyā's reading of “māhāsāmpayodane(na) (or -payodena?)”, Caland 1924, p.165(=Kl.S. p.300).

<sup>58</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: māhāsāmpadeno-

<sup>59</sup> K<sub>3</sub>: gārhapatyam; M: gārhapatya

<sup>60</sup> K<sub>3</sub>: itv; T<sub>1</sub>: iti

<sup>61</sup> K<sub>1</sub>: anvāhāryapaca . . . .

<sup>62</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: anvāhāryapacanam; K<sub>2</sub>: anvāhāryapacanam

<sup>63</sup> T<sub>1</sub>: iti

<sup>64</sup> K<sub>1</sub>: . . . śrāvyate

<sup>65</sup> T<sub>1</sub>: sūyata

<sup>66</sup> M,T<sub>1</sub>: āśrāvyate (T<sub>1</sub>: /)

<sup>67</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha

<sup>68</sup> M,C: hāsyā

<sup>69</sup> K<sub>2</sub>: hā tris

<sup>70</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: vvedair

<sup>71</sup> K<sub>2</sub>: ekeka

<sup>72</sup> M: uvasthito

<sup>73</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha

<sup>74</sup> K<sub>1</sub>,M,C,T<sub>1</sub>: prasiddham

<sup>75</sup> M,C: tūṣṇīm; K<sub>2</sub>: tuṣṇīhan; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: tūṣṇīm ahan(T<sub>1</sub>: aham)

<sup>76</sup> K<sub>2</sub>: tṛtīyas; C: tṛtīyam

<sup>77</sup> K<sub>2</sub>: samidhābhyādadhaty

<sup>78</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: bhyādadhāty; T<sub>1</sub>: bhyādadhāti /

<sup>79</sup> Cf. TS3.4.10.4–5: *ayām te yonir ṛtviya* ity arāṇyoḥ samārohayati. eṣā vā agnér yoniṃ, svā evāinaṃ yónau samārohayati.

<sup>80</sup> C: ayaṃ; M: aya

<sup>81</sup> K<sub>3</sub>: yato jāto . rayim iti; K<sub>2</sub>,N<sub>2</sub>: yato jāto a=(N<sub>2</sub>: +) rayim ity; N<sub>1</sub>: yato jāto=varddhayā rayis sam ity; T<sub>1</sub>: yato jāto a+rayis sam ity; K<sub>1</sub>: yato=rayim ity; M: yato rayim ity; C: yato jāto arocaṭhāḥ / tam jānam agna ārohāthā no vardhaya rayim ity

1.6.4.11<sup>82</sup> *atho khahv*<sup>83 84</sup> *āhur*<sup>85</sup> *yad araṇyos*<sup>86</sup> *samārūḍho naśyed*<sup>87</sup> *ud*<sup>88</sup> *asyā-*  
*gnis*<sup>89</sup> *sīdet*<sup>90 91</sup> *punarādheya syād iti*  
 1.6.4.12<sup>92 93</sup> *yā*<sup>94</sup> *te*<sup>95</sup> *agne yajñiyā tanūs*<sup>96</sup> *tayehy ārohety*<sup>97</sup> *ātman*<sup>98</sup> *samāropa-*  
*yamāṇas trir apānyād*<sup>99 100</sup> *ātmātmānam acchā*<sup>101 102</sup> *vasūni kṛṇvann*<sup>103</sup> *asme*<sup>104</sup>  
*naryā*<sup>105</sup> *purūṇi yajño*<sup>106</sup> *bhūtvā yajñam āsīd asvāṇ yoniṇ*<sup>107</sup> *jātavedo bhūva*  
*ājāyamānas sakṣaya ehīty*

<sup>82</sup> =TS3.4.10.5.

<sup>83</sup> K<sub>1</sub>: khallv(?)

<sup>84</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: āhur yyad; M: āgur yad

<sup>85</sup> N<sub>2</sub>,T<sub>1</sub>: yad(N<sub>2</sub>: yyad) araṇyo+ātman samāropayamāṇas [Abbreviation upto the middle of sūtra 12.]

<sup>86</sup> C: araṇyoḥ

<sup>87</sup> T<sub>2</sub>: naś ced

<sup>88</sup> K<sub>1</sub>: asyāgni . . . dheya sy . .

<sup>89</sup> C: -āgniḥ; K<sub>3</sub>: -āgnis

<sup>90</sup> K<sub>2</sub>: sīder(?); K<sub>3</sub>: sīde; M: sīdait; T<sub>2</sub>: sido

<sup>91</sup> Drop of final sibilant. K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,M; punarādheya syād iti; T<sub>2</sub>: punarādheyaḥ syād iti; K<sub>1</sub>: . . . dheya sy . . . ; C: punarādheyaḥ syād iti

<sup>92</sup> Cf. TS3.4.10.5.

<sup>93</sup> K<sub>1</sub>: . . . ād; M: yā te=yamāṇas trir apānyād

<sup>94</sup> K<sub>3</sub>,T<sub>2</sub>: vā

<sup>95</sup> T<sub>2</sub>: ke

<sup>96</sup> K<sub>3</sub>,N<sub>1</sub>,T<sub>2</sub>: ta eh; K<sub>2</sub>: tabhyo rohety

<sup>97</sup> M,C: . . . yamāṇas trir apānyād

<sup>98</sup> K<sub>3</sub>: ānman; K<sub>2</sub>: ānmata [?]

<sup>99</sup> K<sub>3</sub>: ap . . . ; K<sub>2</sub>: apātyād; K<sub>1</sub>: . . ād

<sup>100</sup> Thus K<sub>2</sub>,N<sub>1</sub>,C. K<sub>3</sub>: . tmātmanam; K<sub>1</sub>,M: ātmātmānam; N<sub>2</sub>,T<sub>1</sub>: ātmānam

<sup>101</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: acśā; N<sub>2</sub>: achśā

<sup>102</sup> Thus K<sub>3</sub>,K<sub>1</sub>,M,C. N<sub>1</sub>: vasū=sakṣaya ehīty; N<sub>2</sub>,T<sub>1</sub>: vasūni kṛṇva+sakṣaya ehīty

<sup>103</sup> K<sub>2</sub>: kṛṇvan

<sup>104</sup> M: asye

<sup>105</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: naryā; C: nary ā

<sup>106</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,M: bhūtvā=sakṣaya ehīty; C: bhūtvā .. (TBr II.5.8.8) .. sakṣa ehīty

<sup>107</sup> Thus K<sub>2</sub>,K<sub>3</sub>.

- 1.6.4.13 atha<sup>108</sup> pratyavarohaṇam<sup>109</sup> <sup>110</sup>bhūr bhuvas<sup>111</sup> suvar <sup>112</sup>ājuhvanās<sup>113</sup>  
*supratikaḥ=viśve devā yajamānaś ca sīdatety*  
 1.6.4.14 atha dvitīyam <sup>114</sup>upāvaroha<sup>115</sup> jātavedaḥ<sup>116</sup> punas tvan<sup>117</sup> devebhyo<sup>118</sup>  
*havyam<sup>119</sup> <sup>120</sup>vaha naḥ prajānan<sup>121</sup> āyuh<sup>122</sup> prajāṃ<sup>123</sup> rayim asmāsu<sup>124</sup> dhehy*  
*ajasro dādihi no duroṇa ity*  
 1.6.4.15 <sup>125</sup>ubhābhyām<sup>126</sup> <sup>127</sup>vaikena vā-  
 1.6.4.16 <sup>128</sup>athāto 'gnīnām<sup>129</sup> <sup>130</sup>evodvātānām prāyaścittis<sup>131</sup>  
 1.6.4.17 sa yadi<sup>132</sup> sarva<sup>133</sup> evodvāyeyur<sup>134</sup> ayan<sup>135</sup> te yonir ṛtviya<sup>136</sup> ity

<sup>108</sup> N<sub>1</sub>: ātha

<sup>109</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: -rohaṇam

<sup>110</sup> K<sub>2</sub>: . . . s suvar

<sup>111</sup> C: bhuvaḥ

<sup>112</sup> Thus K<sub>2</sub>,K<sub>3</sub>(with small lacuna). N<sub>1</sub>,T<sub>2</sub>: ājuhvanās supratika=(T<sub>2</sub>: +) yajamānaś  
 ca sīdatety; N<sub>2</sub>,T<sub>1</sub>: ājuhvanāḥ+yajamānaś ca sīdatety; K<sub>1</sub>,M: ājuhvanā=sīdatety; C:  
 ājuhvanāḥ .. (IV.6.5.i) .. sīdatatety

<sup>113</sup> K<sub>3</sub>: āju . nas; N<sub>2</sub>,T<sub>1</sub>,T<sub>2</sub>,C: ājuhvanāḥ

<sup>114</sup> Thus N<sub>1</sub>,T<sub>2</sub>,M. N<sub>2</sub>,T<sub>1</sub>: upāvaroha+no duroṇa ity; C: upāvaroha jātavedaḥ .. (TBr  
 II.5.8.8-9) .. no duroṇa ity

<sup>115</sup> C: upavaroha

<sup>116</sup> K<sub>1</sub>: jāta . . . ; M,C: jātavedaḥ; T<sub>2</sub>: jātaveda

<sup>117</sup> M: tvā; C,T<sub>1</sub>: tvam; K<sub>2</sub>: tan

<sup>118</sup> K<sub>2</sub>: debhye

<sup>119</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,M,T<sub>2</sub>: havyam

<sup>120</sup> M,T<sub>2</sub>: vahanam

<sup>121</sup> M: prajānāt

<sup>122</sup> M,T<sub>2</sub>: āyuh

<sup>123</sup> K<sub>2</sub>: prajāṃ[?]

<sup>124</sup> K<sub>3</sub>: a . su

<sup>125</sup> K<sub>1</sub>: ubhā . . . na vā-

<sup>126</sup> N<sub>1</sub>,N<sub>2</sub>,M,C: ubhābhyām

<sup>127</sup> N<sub>1</sub>,T<sub>1</sub>: vaitena

<sup>128</sup> K<sub>1</sub>: -āthāt . . . āyaścittis

<sup>129</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gnīnām

<sup>130</sup> N<sub>1</sub>,T<sub>1</sub>,M,C: evodvātānām; N<sub>2</sub>: evodvāhānām

<sup>131</sup> N<sub>1</sub>,T<sub>1</sub>: prāyaścittirayas; K<sub>2</sub>: prāyaścitti; C: prāyaścittiḥ

<sup>132</sup> M: yad it

<sup>133</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvva

<sup>134</sup> M: -dvāyayeyur

<sup>135</sup> C: ayam

<sup>136</sup> N<sub>1</sub>: ṛtviyar

- āyatanāni<sup>137</sup> <sup>138</sup>samārohyoddhṛtyaitad<sup>139</sup> bhasmāvokṣya mathitvāgnīn vihr̥-  
 tyā santatiṃ hutvātha siddham agnihotrañ<sup>140</sup> juhoty  
 1.6.4.18 atha dvitīyam *ayan*<sup>141</sup> *te yonir ṛtviya* ity <sup>142</sup>evāyatanāni <sup>143</sup>samā-  
 rohyoddhṛtyaivaitad<sup>144</sup> bhasmāvokṣya mathitvāgnīn vihr̥tyā santatiṃ savyā-  
 hṛtikāṃ<sup>145</sup> hutvātha siddham evāgnihotrañ<sup>146</sup> juhoty<sup>147</sup>  
 1.6.4.19 atha <sup>148</sup>ṛtīyam *ayan*<sup>149</sup> *te yonir* <sup>150</sup>*ṛtviya* ity <sup>151</sup>evāyatanāni samā-  
 rohyoddhṛtyaivaitad<sup>152</sup> <sup>153</sup>bhasmāvokṣya <sup>154</sup>mathitvāgnīn vihr̥tyā prasiddham  
 hotṛbhiś carati<sup>155</sup> pūrṇāhutyantair<sup>156</sup>  
 1.6.4.20 atha siddham <sup>157</sup>evāgnihotrañ<sup>158</sup> juhoty<sup>159</sup>  
 1.6.4.21 <sup>160</sup>atha caturtham<sup>161</sup> <sup>162</sup>*ayan*<sup>163</sup> *te yonir*<sup>164</sup> *ṛtviya* ity evāyatanāni

<sup>137</sup> N<sub>1</sub>: āyatanānir̥tviya ity āyatanāni

<sup>138</sup> K<sub>2</sub>: samāroṃhyo-

<sup>139</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; M: -aitat

<sup>140</sup> K<sub>1</sub>: agnih(o)trañ; N<sub>2</sub>,T<sub>1</sub>,C: agnihotraṃ

<sup>141</sup> C: ayaṃ

<sup>142</sup> K<sub>1</sub>: e . yatanāni

<sup>143</sup> K<sub>1</sub>: samārohyoddhṛtyaivai . . . ya mathirvā . . . savyāhṛtikāṃ

<sup>144</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; M: -aitat

<sup>145</sup> M: savyāvṛtikāṃ

<sup>146</sup> C,T<sub>1</sub>: agnihotraṃ

<sup>147</sup> T<sub>1</sub>: juhōti /

<sup>148</sup> M: ṛtīyan te yonir

<sup>149</sup> Not in M. C: ayaṃ

<sup>150</sup> K<sub>1</sub>: ṛtvi=n vihr̥tya; M: ṛtviya=n vihr̥tya

<sup>151</sup> C: āyatanāni

<sup>152</sup> K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>: -yaivaitat\*

<sup>153</sup> K<sub>2</sub>: bhasmavokṣya

<sup>154</sup> N<sub>1</sub>: . . . tyā prasiddham

<sup>155</sup> T<sub>1</sub>: carati /

<sup>156</sup> Thus K<sub>1</sub>,M,C. K<sub>2</sub>,N<sub>2</sub>: pūrṇāhutyantair; K<sub>3</sub>: pūrṇāhutyantair; N<sub>1</sub>,T<sub>1</sub>: pūrṇāhuty-  
 anter

<sup>157</sup> K<sub>1</sub>: evāgnihotra . .

<sup>158</sup> C,T<sub>1</sub>: -āgnihotraṃ

<sup>159</sup> T<sub>1</sub>: juhōti

<sup>160</sup> K<sub>1</sub>: . tha caturttham

<sup>161</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturttham

<sup>162</sup> K<sub>1</sub>,M: ayan te=mathitvā

<sup>163</sup> C: ayaṃ

<sup>164</sup> K<sub>2</sub>: yenar

samārohyoddhṛtyaivaitad<sup>165</sup> bhasmāvokṣya mathitvā gārhapatyam<sup>166</sup> aṣṭābhir  
upatiṣṭhata<sup>167</sup> *ud u tvā viśve devā*, <sup>168</sup>*ud buddhyasvāgna*<sup>169</sup>, *ud enam uttarān*<sup>170</sup>  
*naya-*, *ud vayan*<sup>171</sup> *tamasas pary*<sup>172</sup>, *ud uttamam*<sup>173 174</sup> *varuṇa* <sup>175</sup>*pāśam* <sup>176</sup>*asman*,  
*mano jyotir juṣātān*<sup>177</sup>, *tantun*<sup>178</sup> *tanvan*<sup>179</sup>, *tvam agne saprathā* <sup>180</sup>*asi juṣṭo*  
*hotā* <sup>181</sup>*vareṇyaḥ tvayā yajñam*<sup>182</sup> *vitānvata ity*

1.6.4.22 etābhir upasthāya catvāri caturgrhītāni<sup>183</sup> juhoty<sup>184</sup> upa vā tiṣṭhate<sup>185</sup>  
'gne<sup>186</sup> aṅgiro<sup>187</sup>, 'gne<sup>188</sup> 'bhyāvartin<sup>189</sup>, punar ūrjā<sup>190</sup>, <sup>191</sup>*saha rayyety*

<sup>165</sup> K<sub>2</sub>: -yaivaita; N<sub>1</sub>,N<sub>2</sub>: -yaivaitat\*

<sup>166</sup> K<sub>3</sub>: gārhapatyam

<sup>167</sup> K<sub>1</sub>: u . tiṣṭhata; N<sub>1</sub>,T<sub>1</sub>: upatiṣṭhate (T<sub>1</sub>: /)

<sup>168</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ut\* buddhyasvāgna

<sup>169</sup> M,C: -āgne

<sup>170</sup> K<sub>3</sub>,N<sub>2</sub>: urān; C: uttarām

<sup>171</sup> K<sub>2</sub>: vacan; C,T<sub>1</sub>: vayan

<sup>172</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: paryy; K<sub>2</sub>: payy

<sup>173</sup> K<sub>1</sub>,K<sub>2</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: uttamam

<sup>174</sup> M: varuṇapāśam asmano

<sup>175</sup> M,C: pāśam (instead of "pāśam asman")

<sup>176</sup> M: asmano

<sup>177</sup> N<sub>2</sub>: juṣātān; K<sub>2</sub>: juṣān; M: juṣutān; C,T<sub>1</sub>: juṣatām

<sup>178</sup> C,T<sub>1</sub>: tantum

<sup>179</sup> K<sub>2</sub>: tanvat

<sup>180</sup> K<sub>1</sub>: asi=vitanvata ity; M: asi vitanvata ity [abbreviation mark dropped]; C: asi . . .  
vitanvata ity

<sup>181</sup> N<sub>1</sub>: vareṇya . yā yajñam

<sup>182</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yajñam

<sup>183</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: caturgrhītāni

<sup>184</sup> T<sub>1</sub>: juhoti /

<sup>185</sup> T<sub>1</sub>: tiṣṭhate /

<sup>186</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: gne; T<sub>1</sub>: agne

<sup>187</sup> K<sub>1</sub>: aṅgi .; M: 'ṅgiro

<sup>188</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,M: gne; K<sub>1</sub>: . .

<sup>189</sup> N<sub>1</sub>: bhyāvartin; M: bhyāvartin; K<sub>3</sub>,N<sub>2</sub>: bhyāvartti; T<sub>1</sub>: bhyāvarti; K<sub>1</sub>: . yāvartin;  
K<sub>2</sub>: bhyāvatti

<sup>190</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: ūrjā

<sup>191</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: nivarttasvety; T<sub>1</sub>: nivartasvety; N<sub>1</sub>,K<sub>1</sub>,M,C: saha rayyety [I have adopted  
the reading of N<sub>1</sub> and K<sub>1</sub> and have made the number of mantras as four, since there  
are four offerings prescribed here, each of which should accompany each respective  
mantra. If we take the reading of K<sub>2</sub> and K<sub>3</sub> recension MSS, "punar ūrjā nivartasva"  
constitutes a *pratīka* of a single mantra and the Upasthāna accompanies only three  
mantras; if we take the reading of K<sub>1</sub>,N<sub>1</sub> etc., "saha rayyā" is a *pratīka* of TS4.2.1.2f



1.6.4.23 athainam uddharati<sup>192</sup> <sup>193</sup> *bhūr bhuvas suvar*<sup>194</sup>, <sup>195</sup> *vācā tvā hotrā*<sup>196</sup>  
197

### 1.6.5

1.6.5.1 *vācā tvā hotrā prāṇeṇodgātrā<sup>1</sup> cakṣuṣādhvaryuṇā<sup>2</sup> manasā<sup>3</sup> <sup>4</sup>brahma-  
ṇā<sup>5</sup> śrotreṇāgnīdhaitais<sup>6</sup> tvā daivyaiḥ<sup>7</sup> pañcabhir ṛtvigbhir<sup>8</sup> uddharāmy<sup>9</sup>, ud-  
dhriyamāṇa<sup>10</sup> uddhara pāpmano<sup>11</sup> yad avidvān<sup>12</sup> yac ca vidvāṃś<sup>13</sup> <sup>14</sup> *cakārā-  
hnā yad enaḥ*<sup>15</sup> <sup>16</sup> *kṛtam asti*<sup>17</sup> *pāpaṃ*<sup>18</sup> *sarvasmān*<sup>19</sup> *moddhṛto*<sup>20</sup> *muñca*<sup>21</sup> <sup>22</sup> *ta-**

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and the Upasthāna accompanies four mantras altogether.]

<sup>192</sup> K<sub>3</sub>,N<sub>2</sub>: uddhati

<sup>193</sup> K<sub>1</sub>: . r bhuvas suvar; K<sub>2</sub>: bhūr bhuvar; C: bhūr bhuvaḥ suvar

<sup>194</sup> M: sur

<sup>195</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: vvācā tvā; N<sub>2</sub>: vacā tvā; C: vācā tva

<sup>196</sup> K<sub>1</sub>,N<sub>1</sub>,M,C have not “hotrā”.

<sup>197</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s). K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> give the number “25(=tha, jhra)” between the marks. T<sub>1</sub>: // ; M: „——” , C: // //

<sup>1</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -ot\*gātrā

<sup>2</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: -ādhvaryyuṇā

<sup>3</sup> K<sub>1</sub>,M: mahasā

<sup>4</sup> K<sub>2</sub>: brahmaṇāgnīdha etais

<sup>5</sup> K<sub>1</sub>: śrotreṇāgnīdhaistvatais

<sup>6</sup> N<sub>2</sub>,T<sub>1</sub>: -āgnīdhaitās

<sup>7</sup> N<sub>2</sub>,T<sub>1</sub>: devyaiḥ; N<sub>1</sub>,M: daivyai; C: daivyaiḥ

<sup>8</sup> M: ṛtvabhir

<sup>9</sup> T<sub>1</sub>: uddharāmi /

<sup>10</sup> K<sub>3</sub>,N<sub>2</sub>: addhriyamāṇa; M: udhriyamāṇa

<sup>11</sup> K<sub>3</sub>: pāpmāno

<sup>12</sup> K<sub>2</sub>: yacśa; K<sub>1</sub>: yac ca vidvān yac ca

<sup>13</sup> M: vidvāṃś; N<sub>2</sub>,T<sub>1</sub>,C; vidvāṃś

<sup>14</sup> K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: cakāra ahnā

<sup>15</sup> K<sub>2</sub>,M: enaḥ; N<sub>1</sub>: enā

<sup>16</sup> K<sub>1</sub>: kṛta . . āpaṃ

<sup>17</sup> M: asmi

<sup>18</sup> K<sub>3</sub>: pāpaṃ (?)

<sup>19</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvasmān

<sup>20</sup> K<sub>2</sub>: muñcasmod iti

<sup>21</sup> K<sub>1</sub>,M: muñcata

<sup>22</sup> T<sub>1</sub>: tasmād iti prāta sūryasyāgneḥ [several words are skipped due to haplology.]

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

*smād*<sup>23</sup> iti sāyam, *rātriyā*<sup>24</sup> *yad enaḥ*<sup>25</sup> *kṛtam asti*<sup>26</sup> *pāpam*<sup>27</sup> *sarvasmān*<sup>28</sup> *mo-*  
*ddhrto muñca tasmād* iti prātas<sup>29</sup>, <sup>30</sup> *sūryasyāgneḥ*<sup>31</sup> *priyayā*<sup>32</sup> *tanuvā*<sup>33</sup> *saṃga-*  
*cchasvāṣāḍha*<sup>34</sup> *ugraḥ*<sup>35</sup> *ṛtanāṣāḍhamṛdhra*<sup>36</sup> *syonā yonī*<sup>37</sup> *syonā ṛthivī mā*  
*tvā titīṣaṃs*<sup>38</sup> *tārīd*<sup>39</sup> <sup>40</sup> *ojo 'si saho 'si balam*<sup>41</sup> *asi bhrājo 'si*<sup>42</sup> <sup>43</sup> *yaśa*<sup>44</sup> *śrīr*<sup>45</sup>  
*asi vrtrahā*<sup>46</sup> *yo nas*<sup>47</sup> *sanābhir yo vinābhir abhidāsati*<sup>48</sup> <sup>49</sup> *tam agne 'han*<sup>50</sup> *tayā*

<sup>23</sup> K<sub>1</sub>: tatasmād

<sup>24</sup> K<sub>2</sub>: yanaiṃ

<sup>25</sup> K<sub>2</sub>,M: enaṃ

<sup>26</sup> K<sub>1</sub>,M: asmi

<sup>27</sup> K<sub>3</sub>: pāpam (?)

<sup>28</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvasmān

<sup>29</sup> K<sub>2</sub>,T<sub>1</sub>: prāta; C: prātaḥ; K<sub>1</sub>: prātar aharvānmatam rātris satyās

<sup>30</sup> N<sub>2</sub>: sūryasyāgneḥ; M,C: sūryasyāgneḥ; T<sub>1</sub>: syūryasyāgneḥ

<sup>31</sup> C,T<sub>1</sub>: -āgneḥ; M: -agne

<sup>32</sup> K<sub>1</sub>: pri . yā

<sup>33</sup> Thus K<sub>2</sub>,N<sub>1</sub>. K<sub>1</sub>: saṃgacśasva aṣāḍha; K<sub>3</sub>: saṃgacśasvāṣāt; N<sub>2</sub>: saṃgacśasvāṣāt;  
M,C: saṃgacchasva aṣāḍha

<sup>34</sup> K<sub>3</sub>,N<sub>2</sub>: -āṣāt

<sup>35</sup> N<sub>2</sub>,T<sub>1</sub>: ugraḥ; M,C: ugra-

<sup>36</sup> Drop of final sibilant. N<sub>1</sub>: ṛtanāṣāḍhamṛdhras; K<sub>2</sub>: ṛtanāṣāḍhamṛddhras; K<sub>3</sub>,N<sub>2</sub>:  
ṛtanāṣāḍhamṛddhra; T<sub>2</sub>: ṛtanāḍamṛddhra; M: ṛtanāṣāḍhamṛdhra; C: -ṛtanāṣāḍha-  
mrdhra

<sup>37</sup> Drop of final sibilant. Thus all MSS except K<sub>2</sub>. K<sub>2</sub>: syeni

<sup>38</sup> K<sub>2</sub>: titīṣaṃs; N<sub>1</sub>,M: titīṣaṃs; N<sub>2</sub>,T<sub>1</sub>,C: titīṣaṃs

<sup>39</sup> N<sub>1</sub>: tārarīd[?]

<sup>40</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: ojo si saho si; K<sub>2</sub>: ojo si sahe; M: ojo si sahaso si

<sup>41</sup> K<sub>2</sub>: bhalam

<sup>42</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,M: si

<sup>43</sup> K<sub>2</sub>: yaśrīr asi; K<sub>1</sub>: . . . r asi

<sup>44</sup> Drop of final sibilant. K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M: yaśa; C: yaśaḥ

<sup>45</sup> C: śrīr

<sup>46</sup> K<sub>1</sub>: y(o) nas; C: yo naḥ

<sup>47</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sanābhir yyo; K<sub>2</sub>: sanābhi yyo; M,C: sanābhiḥ yo

<sup>48</sup> N<sub>1</sub>,T<sub>1</sub>: abhirabhidāsati [T<sub>1</sub> originally had “abhidāsati”, to which “rābhi” was inserted  
after “abhi”, probably due to influence of N<sub>1</sub> reading]; C: udāsati

<sup>49</sup> Thus T<sub>1</sub>. K<sub>1</sub>: tam agne han tanayā; M: tam anehan tayā; C: tam . . . tayā

<sup>50</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: han

*dviṣantam*<sup>51</sup> *bhrātrvyam*<sup>52</sup> <sup>53</sup>*brahmaṇo* <sup>54</sup>*giriṇābhinidadhāmy*<sup>55</sup> *amṛtāhutim*  
<sup>56</sup>*amṛtāyān*<sup>57</sup> *juhomy*<sup>58</sup> *agnim*<sup>59</sup> *prthivyām amṛtasya jityai*<sup>60</sup> *tenāmum kāmam*  
*anantañ*<sup>61</sup> *jayāni*<sup>62</sup> <sup>63</sup>*prajāpatir yaḥ prathamo jigāyāgnim agnau*<sup>64</sup> *svāheti*  
*sāyam*<sup>65</sup> , <sup>66</sup>*sūryam*<sup>67</sup> *agnau* <sup>68</sup>*svāheti prātar*<sup>69</sup>  
1.6.5.2 <sup>70</sup>*atha* <sup>71</sup>*siddham* <sup>72</sup>*agnihotrañ*<sup>73</sup> *juhoty*<sup>74</sup>  
1.6.5.3 *atha kauṣītakam*<sup>75</sup> *bhūr bhuvas*<sup>76</sup> <sup>77</sup>*suvar, vāg āyur* <sup>78</sup>*vāg u vāyur*<sup>79</sup>

<sup>51</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: dviṣantam; N<sub>1</sub>: dviṣa .

<sup>52</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: bhrātrvyam

<sup>53</sup> N<sub>1</sub>: brahmaṇ . iriṇā

<sup>54</sup> N<sub>1</sub>: . riṇā-; M,C: 'ṅgiriṇā-

<sup>55</sup> T<sub>1</sub>: -nidadhāmi /

<sup>56</sup> K<sub>1</sub>,M: amṛtā . . . ām(M: . . . m) amṛtasya; C: amṛtā(yām juhomy agnim prthivyā)m amṛtasya

<sup>57</sup> T<sub>1</sub>: amṛtāyām; C: amṛtā(yām)

<sup>58</sup> T<sub>1</sub>: juhomi /

<sup>59</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: agnim; C: (agnim)

<sup>60</sup> K<sub>1</sub>: . tyai

<sup>61</sup> C,T<sub>1</sub>: anantam

<sup>62</sup> N<sub>1</sub>: jayāmini; T<sub>1</sub>: jayāmini — [T<sub>1</sub> first wrote “jayāni”, to which “mi” is inserted due to influence of N<sub>1</sub> reading.]

<sup>63</sup> K<sub>3</sub>: prajāpatir yyah; K<sub>2</sub>: prajāpati yyah; N<sub>2</sub>: prajāpatir yyah; T<sub>1</sub>: prajāpatir yaḥ; K<sub>1</sub>,N<sub>1</sub>: prajāpatir yyam; M,C: prajāpatir yam

<sup>64</sup> K<sub>2</sub>: agno

<sup>65</sup> K<sub>3</sub>: sāyam (?)

<sup>66</sup> N<sub>1</sub>: sū . . . .

<sup>67</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: sūryam

<sup>68</sup> K<sub>3</sub>: svāhe .

<sup>69</sup> T<sub>1</sub>: prātaḥ /

<sup>70</sup> N<sub>1</sub>: . . . trañ juhoty

<sup>71</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: siddham evāgnihotrañ(T<sub>1</sub>: -hotram)

<sup>72</sup> K<sub>1</sub>: agnihotra . hoty

<sup>73</sup> N<sub>1</sub>: . . . trañ; C: agnihotram; T<sub>1</sub>: -āgnihotram

<sup>74</sup> T<sub>1</sub>: juhoti /

<sup>75</sup> Thus K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,(M),C: kauṣītakam; K<sub>2</sub>: kauvītakam; N<sub>2</sub>,T<sub>1</sub>: kauṣītakaḥ  
<sup>76</sup> C: bhuvaḥ

<sup>77</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: suvar vvāg āyur vvāg

<sup>78</sup> M: vā viśvāyur viśvam āyur iti; C: [va] viśvāyur viśvam āyur iti

<sup>79</sup> K<sub>3</sub>,N<sub>2</sub>: vāyu

VĀDHŪLA ŚRAUTASŪTRA 1.5–1.6

- <sup>80</sup> *viśvāyur viśvam* <sup>81</sup> *āyus sarvāyus* <sup>82</sup> *sarvam* <sup>83</sup> *āyur* iti  
 1.6.5.4 <sup>84</sup> *sarvam* <sup>85</sup> <sup>86</sup> *haivāyur* eti ya <sup>87</sup> *etenopatiṣṭhate* <sup>88</sup>  
 1.6.5.5 <sup>89</sup> <sup>90</sup> *tha* <sup>91</sup> *pāñcam* <sup>92</sup> *bhūr bhuvas* <sup>93</sup> *suvaḥ* <sup>94</sup> , <sup>95</sup> *pra vo devāyāgnaye*  
*yacchāni* <sup>96</sup> *guhyanī* <sup>97</sup> *nāmāni rūpāni bhūtāny* <sup>98</sup> *ākūtir me samṛdhyatām* <sup>99</sup> *mana-*  
*saspatir* <sup>100</sup> *me* <sup>101</sup> *samṛdhyatām* <sup>102</sup> *śraddhā me* <sup>103</sup> *mā* <sup>104</sup> *vigād* iti *sāyam* <sup>105</sup> , *pra*  
*vo devāya* <sup>106</sup> *sūryāyeti* *prātar*  
 1.6.5.6 *etāvad vā asti* <sup>107</sup> <sup>108</sup> *yāvad etad* *yacchāni* <sup>109</sup> <sup>110</sup> *guhyanī nāmāni rūpāni*

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- <sup>80</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>: vviśvāyur vviśvam; N<sub>1</sub>: vviśvāyu viśvam  
<sup>81</sup> M and C have not “āyus sarvāyus sarvam”.  
<sup>82</sup> K<sub>1</sub>,K<sub>2</sub>, K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sarvvāyus  
<sup>83</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvam; K<sub>2</sub>: savvam  
<sup>84</sup> K<sub>1</sub>: sarvvam haiv . . . .; M,C: sarvam haiva . . . .  
<sup>85</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: sarvvam; N<sub>2</sub>: savam  
<sup>86</sup> K<sub>2</sub>: hevāyur  
<sup>87</sup> N<sub>1</sub>: eteno . . . .  
<sup>88</sup> T<sub>1</sub> adds a daṇḍa.  
<sup>89</sup> K<sub>1</sub>: . . . vaḥ pra vo; M: . . . s suva pra vo; C: . . . (bhūr bhuva)ḥ suvaḥ pra vo  
<sup>90</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha  
<sup>91</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: pāñcam  
<sup>92</sup> N<sub>1</sub>: bhū . vas suvaḥ; T<sub>1</sub>: bhūr bhuva pra vo  
<sup>93</sup> K<sub>2</sub>,K<sub>3</sub>,T<sub>1</sub>: bhuva; N<sub>2</sub>: bhuvas; C: (bhuva)ḥ  
<sup>94</sup> N<sub>2</sub>,M: suva; C: suvaḥ; Not in K<sub>3</sub>,T<sub>1</sub>.  
<sup>95</sup> K<sub>3</sub>: pra . devāyā-  
<sup>96</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: yacśāni; N<sub>2</sub>: yachśāni  
<sup>97</sup> K<sub>2</sub>,K<sub>3</sub>: guṃhyāni  
<sup>98</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: ākūtir mme; K<sub>2</sub>: ākūti me; N<sub>1</sub>: ākūtimme  
<sup>99</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: samṛddhyatām; C,T<sub>1</sub>: samṛdhyatām  
<sup>100</sup> N<sub>1</sub>: manasaspātim; K<sub>2</sub>: manasaspūtim; K<sub>3</sub>: manaspatir; N<sub>2</sub>: manaspatir; C: manasaspater  
<sup>101</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>2</sub>: mme  
<sup>102</sup> K<sub>1</sub>,K<sub>3</sub>,N<sub>1</sub>: samṛddhyatām; N<sub>2</sub>: samṛddhyatām; M: samṛdhyatām\*; C,T<sub>1</sub>: samṛdhyatām; K<sub>2</sub>: sammṛddhyatām  
<sup>103</sup> Not in C.  
<sup>104</sup> M: vigām iti  
<sup>105</sup> K<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: sāyam  
<sup>106</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: sūryāyeti; K<sub>1</sub>: . ryyāyeti; K<sub>2</sub>: sūyyāyeti  
<sup>107</sup> K<sub>2</sub>: astī  
<sup>108</sup> K<sub>2</sub>: yāvataid; K<sub>3</sub>: . . . dad  
<sup>109</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>: yacśāni; N<sub>2</sub>: yachśāni  
<sup>110</sup> K<sub>2</sub>: guṃhyāni namāni

bhūtāny<sup>111</sup> ākūtir<sup>112</sup> haivāsmāi<sup>113</sup> manasaspatis<sup>114</sup> samṛdhyate<sup>115</sup> nāhāsyā<sup>116</sup> śraddhāpaiti ya etenopatiṣṭhate<sup>117</sup>  
 1.6.5.7 <sup>118</sup>tha<sup>119</sup> paṅgam<sup>120 121</sup> bhūr bhuvas suvas<sup>122</sup>, suprajāḥ<sup>123</sup> prajayā bhū-  
 yāsaṃ suvīro<sup>124</sup> vīraiś<sup>125</sup> suvarcā<sup>126</sup> varcasā<sup>127</sup> supoṣaḥ<sup>128</sup> poṣair<sup>129</sup> iti  
 1.6.5.8 suprajā<sup>130</sup> haivāsyā prajayā bhavati suvīro vīraiś<sup>131</sup> suvarcā<sup>132</sup> var-  
 casā<sup>133 134</sup> supoṣaḥ<sup>135 136</sup> poṣair ya<sup>137</sup> etenopatiṣṭhate<sup>138</sup>

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- <sup>111</sup> T<sub>1</sub>: bhūtāni  
<sup>112</sup> K<sub>2</sub>: ākūti; N<sub>2</sub>: ākṛtir  
<sup>113</sup> K<sub>1</sub>: mana . . . patiṣṭhate; M, C: mana . . . tiṣṭhate  
<sup>114</sup> Thus all the MSS except K<sub>1</sub>, M, C.  
<sup>115</sup> K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: samṛddhyate  
<sup>116</sup> K<sub>3</sub>, N<sub>2</sub>: śraddhāyai etenopatiṣṭhate [T<sub>1</sub> originally read thus and later corrected it as in the text]; K<sub>2</sub>: śradhāvaiti ya etenopatiṣṭhate  
<sup>117</sup> T<sub>1</sub> adds a daṇḍa.  
<sup>118</sup> K<sub>1</sub>: tha (yathāhitam bhūr iti gārhapatya) paṅgam  
<sup>119</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: tha; T<sub>1</sub>: atha  
<sup>120</sup> K<sub>3</sub>: paṅgam; K<sub>1</sub>, N<sub>1</sub>, N<sub>2</sub>: paṅgam; K<sub>2</sub>: paigam; T<sub>1</sub>: paṅgam; M: peṅgam; C: pai-  
 ṅgam  
<sup>121</sup> T<sub>1</sub>, M: bhūr bhuvas suvaḥ; C: bhūr bhuvaḥ suvaḥ; K<sub>3</sub>, N<sub>2</sub>: bhūr bhuvas  
<sup>122</sup> K<sub>2</sub>: suva; M: suvaḥ; not in K<sub>3</sub>, N<sub>2</sub>. (In T<sub>1</sub>, “suvaḥ” originally was not written and later inserted between the lines.)  
<sup>123</sup> N<sub>2</sub>, T<sub>1</sub>, C: suprajāḥ; M: prajāḥ  
<sup>124</sup> K<sub>3</sub>: vī . . . rccā  
<sup>125</sup> C: vīraiḥ  
<sup>126</sup> K<sub>1</sub>, N<sub>2</sub>: suvarccā; N<sub>1</sub>: suvaccasā; K<sub>2</sub>: suvarcca  
<sup>127</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: varccasā; K<sub>2</sub>: vaccasā  
<sup>128</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: supoṣaḥ; N<sub>1</sub>: supoṣa; K<sub>2</sub>: cupoṣaḥ  
<sup>129</sup> M: pauṣair  
<sup>130</sup> K<sub>2</sub>: haivāsā  
<sup>131</sup> C: vīraiḥ  
<sup>132</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: suvarccā  
<sup>133</sup> K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub>, N<sub>1</sub>, N<sub>2</sub>: varccasā; Not in C  
<sup>134</sup> K<sub>2</sub>: supoṣair yya  
<sup>135</sup> N<sub>2</sub>, T<sub>1</sub>, M, C: supoṣaḥ  
<sup>136</sup> K<sub>1</sub>, K<sub>3</sub>, N<sub>2</sub>: poṣair yya; K<sub>2</sub>, N<sub>1</sub>: poṣai yya  
<sup>137</sup> K<sub>1</sub>: ete . . . ; M: ete . . . .  
<sup>138</sup> T<sub>1</sub> adds a daṇḍa.

- 1.6.5.9 <sup>139</sup>'tha<sup>140</sup> vārkalam<sup>141</sup> bhūr bhuvas<sup>142</sup> suvar namo<sup>143</sup> vo astv abhayam<sup>144</sup>  
 vo<sup>145</sup> astv<sup>146</sup> abhayam<sup>147</sup> me<sup>148</sup> astu maha ity  
 1.6.5.10 <sup>149</sup>abhayam haivāsmāi maho bhavati<sup>150</sup> ya etenopatiṣṭhate  
 1.6.5.11 'tha<sup>151</sup> vaiśyasyopasthānam<sup>152</sup> bhadram astu<sup>153</sup> vas<sup>154</sup> subhadram  
 astu vo<sup>155</sup> <sup>156</sup>bhadrān<sup>157</sup> vasyo astu<sup>158</sup> ma iti  
 1.6.5.12 <sup>159</sup>bhadrān haivāsmāi vasyo bhavati ya etenopatiṣṭhate  
 1.6.5.13 <sup>160</sup>'tha<sup>161</sup> yathāhitam<sup>162</sup> bhūr iti gārhapatyam<sup>163</sup> bhuva ity anvāhārya-  
 pacanam<sup>164</sup> suvar ity āhavanīyam<sup>165</sup> vedānām<sup>166</sup> rasā ity

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- <sup>139</sup> K<sub>1</sub>: . . . vo astv abhayam me; M,C: . . . astv abhayam me  
<sup>140</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha; T<sub>1</sub>: atha  
<sup>141</sup> K<sub>2</sub>: vārkalam; K<sub>3</sub>: vārkkalam(?); N<sub>1</sub>: vārkkalam; N<sub>2</sub>,T<sub>1</sub>: vārkalam; K<sub>2</sub>: vākalam  
<sup>142</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: suvar nnamo; K<sub>2</sub>: suvar ṇnamo  
<sup>143</sup> K<sub>3</sub>: . .  
<sup>144</sup> Thus K<sub>2</sub>. K<sub>3</sub>: . bhayam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: abhayam  
<sup>145</sup> K<sub>2</sub>: ve  
<sup>146</sup> N<sub>2</sub>: astu; T<sub>1</sub>: astu /  
<sup>147</sup> N<sub>2</sub>: bhayam; M,T<sub>1</sub>: abhayam  
<sup>148</sup> K<sub>2</sub>: . . maha ity  
<sup>149</sup> K<sub>2</sub>: a . . ṃ haivāsmāi  
<sup>150</sup> N<sub>1</sub>: ti  
<sup>151</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha  
<sup>152</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,M,C: -opasthānam  
<sup>153</sup> N<sub>1</sub> has omitted “vas subhadram astu”.  
<sup>154</sup> C: vaḥ  
<sup>155</sup> K<sub>2</sub>: so  
<sup>156</sup> K<sub>2</sub>: bhadrās casyo  
<sup>157</sup> M: bhūdran; C: bhadrād  
<sup>158</sup> K<sub>3</sub>: . stu  
<sup>159</sup> K<sub>2</sub>: bhadrān ta ha vāsmāi; M: bhadrāhnaivāsmāi; C: bhadrādd haivāsmāi  
<sup>160</sup> K<sub>1</sub>: tha ya . . . vedānām rasā ity; M,C: ya . . . devānām rasā ity  
<sup>161</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: tha  
<sup>162</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: yathāhitam  
<sup>163</sup> Thus K<sub>2</sub>. K<sub>3</sub>: gārhapatyam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: gārhapatyam  
<sup>164</sup> K<sub>3</sub>: anvāhāryyapacanam; N<sub>1</sub>,N<sub>2</sub>: anvāhāryyapacanam; K<sub>2</sub>: anvāhāryyapacam  
<sup>165</sup> Thus K<sub>3</sub>. K<sub>2</sub>,N<sub>2</sub>,T<sub>1</sub>: āhavanīyam; N<sub>1</sub>: amhavanīyam  
<sup>166</sup> K<sub>2</sub>: vedānā; M,C: devānām

- 1.6.5.14 <sup>167</sup>athaikam *bhartum*<sup>168</sup> *vaś*<sup>169</sup> *śakeyam* ity<sup>170</sup>  
 1.6.5.15 <sup>171</sup>athaikaṁ *śraddhā*<sup>172</sup> *me mā vigād* ity<sup>173</sup>  
 1.6.5.16 <sup>174</sup>athaikaṁ<sup>175</sup> *yasmai kāmāya prajāpatir*<sup>176</sup> *agnihotram ajuhot taṁ*  
*kāmam*<sup>177</sup> *āpyāsayāgnihotrasyāśīs*<sup>178</sup> *sā*<sup>179</sup> *ma*<sup>180</sup> *āśīr*<sup>181</sup> *idam aham ābhyām*  
*āhutibhyām gāyatrena*<sup>183</sup> *chandasā*<sup>185</sup> *trivṛtā*<sup>186</sup> *stomena rathantareṇa*  
*sāmnā vaṣaṭkāreṇa*<sup>188</sup> *vajreṇa dviṣantam*<sup>189</sup> *bhrātrvyam*<sup>190</sup> *pāpmānam*<sup>191</sup> *mṛtyum*  
<sup>192</sup>*ati tarāṇīti*  
 1.6.5.19 *dviṣantam haivāsyā bhrātrvyam*<sup>193</sup> *pāpmānam*<sup>194</sup> *mṛtyum atitarati*<sup>195</sup>

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- <sup>167</sup> Thus K<sub>2</sub>. K<sub>3</sub>: ath . kam; K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: athaikaṁ  
<sup>168</sup> Thus construed. K<sub>1</sub>,K<sub>3</sub>,C,T<sub>1</sub>: bhartum; N<sub>1</sub>,N<sub>2</sub>,M: bharttuṁ; K<sub>2</sub>: bharttu  
<sup>169</sup> C: vaḥ  
<sup>170</sup> T<sub>1</sub>: iti  
<sup>171</sup> Thus K<sub>3</sub>. N<sub>2</sub>,C: athaikaṁ; K<sub>1</sub>,N<sub>1</sub>: athaitaṁ; K<sub>2</sub>,T<sub>1</sub>: athaitaṁ[T<sub>1</sub> originally read  
 “athaikaṁ” and later corrected thus.]; M: athaitaṁ\*  
<sup>172</sup> K<sub>2</sub>: śraddha  
<sup>173</sup> T<sub>1</sub>: iti  
<sup>174</sup> K<sub>2</sub>: apaikaṁ  
<sup>175</sup> C: ekam  
<sup>176</sup> M,C omit (by haplology) “agnihotram ajuhot taṁ kāmam āpyāsayā-”.  
<sup>177</sup> T<sub>1</sub>: āpyāyayā-  
<sup>178</sup> C: -āśīḥ  
<sup>179</sup> K<sub>2</sub>: smā āśīr  
<sup>180</sup> N<sub>1</sub>: māśīr  
<sup>181</sup> K<sub>1</sub>: āśī . . . m āhutibhyām  
<sup>182</sup> N<sub>1</sub>: idahamahām ābhyām; K<sub>1</sub>: . dam aha . . m  
<sup>183</sup> K<sub>1</sub>: gāya . ṇa  
<sup>184</sup> K<sub>1</sub>: chandasātivr̥tā; M: cchandasātivr̥ttā  
<sup>185</sup> M,T<sub>1</sub>: cchandasā(M: cchandasā-)  
<sup>186</sup> K<sub>1</sub>: -ātivṛtā; M: -ātivṛttā  
<sup>187</sup> K<sub>1</sub>: sto . nā . . . m ati tarāṇīti; M: stomena . . . mṛtyum ati tarāṇīti ; C: stomena .  
 . . mṛtyum ati tarāṇīti  
<sup>188</sup> K<sub>2</sub>,K<sub>3</sub>: vaṣaṭ\*kāreṇa; N<sub>1</sub>: vaṣaṭ\*kāreṇa; N<sub>2</sub>: vaṣaśkāreṇa  
<sup>189</sup> N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: dviṣantam  
<sup>190</sup> K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: bhrātrvyam  
<sup>191</sup> N<sub>2</sub>: pāpmānam  
<sup>192</sup> N<sub>1</sub>: atitarāṇīti; K<sub>3</sub>,N<sub>2</sub>: atitarāṇī; T<sub>1</sub>: atitarāṇi  
<sup>193</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: bhrātrvyam  
<sup>194</sup> N<sub>2</sub>,T<sub>1</sub>: pāpmānam; M,C: pāpmanā  
<sup>195</sup> N<sub>1</sub>: atitarāṇīti [?]; K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>: atitarati

<sup>196</sup>ya etenopatiṣṭhate

1.6.5.20 <sup>197</sup>'thaikan tūṣṇīm ahar ahas<sup>198</sup> samvatsaram<sup>199</sup> upatiṣṭhate

1.6.5.21 samvatsarasya<sup>200</sup> <sup>201</sup>parastād yaṁ kāmam kāmāyate<sup>202</sup> tam<sup>203</sup> āśāste

1.6.5.22 saṁ haivāsmāi sa <sup>204</sup>kāmaḥ<sup>205</sup> padyate<sup>206</sup> ya etenopatiṣṭhate

1.6.5.23 <sup>207</sup> <sup>208</sup>tasyaitad<sup>209</sup> brāhmaṇam<sup>210</sup> <sup>211</sup>manuṣyāyen nvai yo <sup>212</sup>'harahar  
āhrtyāthainam<sup>213</sup> yācati<sup>214</sup> <sup>215</sup>sa in nvaitam upārcchaty<sup>216</sup> <sup>217</sup>atha ko devān  
aharahar <sup>218</sup>yāciṣyatīti <sup>219</sup>yad etat<sup>220</sup> <sup>221</sup>

<sup>196</sup> Before this, N<sub>1</sub> has the following: dviṣantam haivāsyā bhrātṛvyam pāpmānam mṛtyum atitarati.

<sup>197</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: thaikan; N<sub>1</sub>: thaitan; C: 'thaikam; T<sub>1</sub>: 'thaitam

<sup>198</sup> C: ahaḥ

<sup>199</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: samvatsaram

<sup>200</sup> Thus K<sub>2</sub>,K<sub>3</sub>. K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>,M,C: samvatsarasya

<sup>201</sup> N<sub>1</sub>: para . . . mayate

<sup>202</sup> C: kamayate

<sup>203</sup> C: tām

<sup>204</sup> K<sub>2</sub>: kāmā pedyate [Owing to the misreading of Malayālam script “ḥ” for “e”.]

<sup>205</sup> N<sub>2</sub>,T<sub>1</sub>,C: kāmaḥ; M: kāmam

<sup>206</sup> M: vadyate

<sup>207</sup> See TS1.5.9.6.

<sup>208</sup> K<sub>1</sub>: tasyaitat\* brāhmaṇam ma . . . n vaitam; M: tasyaitatata brāhmaṇa . . . m anvaitam; C: tasyaitad . . . brāhmaṇa . . . m anvaitum

<sup>209</sup> K<sub>1</sub>,N<sub>1</sub>,N<sub>2</sub>: -aitat\*; K<sub>2</sub>: -aitam

<sup>210</sup> N<sub>2</sub>,T<sub>1</sub>: brāhmaṇam; K<sub>2</sub>: brāhmaṇa

<sup>211</sup> Thus K<sub>2</sub>,K<sub>3</sub>. N<sub>1</sub>,N<sub>2</sub>,T<sub>1</sub>: manuṣyāyen vai

<sup>212</sup> K<sub>2</sub>,K<sub>3</sub>,N<sub>1</sub>,N<sub>2</sub>: harahar

<sup>213</sup> K<sub>2</sub>: -āthainam

<sup>214</sup> Not in K<sub>3</sub>,N<sub>2</sub>,T<sub>1</sub>.

<sup>215</sup> Thus K<sub>2</sub>. K<sub>3</sub>,N<sub>2</sub>: sa invayitam; N<sub>1</sub>,T<sub>1</sub>: sa invaitam; K<sub>1</sub>: . . nvaitam; M: . m anvaitam; C: . m anvaitum

<sup>216</sup> K<sub>1</sub>,K<sub>3</sub>: upārcśaty; K<sub>2</sub>,N<sub>2</sub>: upārchśaty; N<sub>1</sub>: upācśaty; M: upārcchaty; C: upārchaty; T<sub>1</sub>: upārcchati /

<sup>217</sup> N<sub>1</sub>: a . . . r ahar

<sup>218</sup> K<sub>1</sub>,K<sub>2</sub>,K<sub>3</sub>,N<sub>2</sub>: yāciṣyatīti; N<sub>1</sub>: yāśiṣyatīti; M: yāviṣyatīti

<sup>219</sup> N<sub>1</sub>: yad etat\*; K<sub>1</sub>,M and C have not “yad etat”.

<sup>220</sup> K<sub>1</sub>,K<sub>2</sub>, K<sub>3</sub>,N<sub>1</sub> and N<sub>2</sub> have the end mark(s) here. K<sub>2</sub> gives the number “16(=ma, hrā)” between the marks; K<sub>3</sub> gives the number “26[=tha, hrā]”. T<sub>1</sub>: //; M: „—”; C: // //

<sup>221</sup> K<sub>2</sub>,K<sub>3</sub> and N<sub>2</sub> add “samāptam idam ādhānam(N<sub>2</sub>: ādhānam)” to the end; T<sub>1</sub> has in the next line: // samāptam idam ādhānam //; C has in the next two lines: // iti ṣaṣṭho 'nuvākaḥ // and // iti prathamah prapāṭhakaḥ //.



## APPENDIX: Quotation of Mantras in the VādhūlaŚS 1.5–1.6.

Explanation of signs:

[ ] : abridged portion of the mantra-quotation in the Vādhūla sūtra.\*

= : the quoted mantra is found in this form in the Taittirīya (or some other) *śruti* text.

⟨=⟩ : except the abridged portion, the reading of the quoted mantra is the same with that of the Taittirīya (or some other) *śruti* text.

(p) : *pratīka* manner of quotation, i.e. the mantra is indicated only by its first words.

**1.5.1.3** Parallel mantra is found in the Śrautasūtras of the New Taittirīya schools. HirŚS has the same mantra with that of the Vādhūlas.

BhārŚS6.1.5: *vidyud asi vidya me pāpmānam ṛtāt(V: ṛtaṃ) satyam upaimi śraddhā mayīti hoṣyann apa upaspr̥set*. Cf. ĀpŚS6.5.3; 6.9.3.

HirŚS3.7:347: *vidyud asi vidya me pāpmānam ṛtaṃ satyam upaimi mayi śraddhety apa upaspr̥śya yadā śyāvevātha juhōti jvalantyām, yadā vā vītārcir lelāyatīva*. (mantra=V)

ĀśvŚS2.3.16: *samidham ādhāya vidyud asi vidya me pāpmānam agnau śraddhety apa upaspr̥śya pradīptām dvyaṅgulamātre 'bhijuhuyād bhūr bhuvaḥ svar oṣm agnir jyotir jyotir agniḥ svāheti*.

Cf. KātŚS4.15.5: *vācam visr̥jya punar ācāmati vidyud asi vṛśca me pāpmānam jahy apo 'vabhṛtham abhyupaimi mayi satyam goṣu me vratam iti*.

**1.5.1.4** For the mantra, cf. unidentified one in 1.3.3.6.

**1.5.1.5** Unidentified mantra. Cf. ĀpŚS6.3.8: *dakṣiṇena vihāram agnihotrī tiṣṭhati tāṃ yajamāno 'bhimantrayata idāsi vratabhṛd ahaṃ nāv ubhayor vrataṃ carīṣyāmi surohīṇy ahaṃ nāv ubhayor vrataṃ carīṣyāmi-, idā ehi mayi śrayasvera ehy adita ehi gaur ehi śraddha ehi satyena tvāhvayāmīti*; HirŚS3.7:342; 6.6:535. Also cf. ŚB(M)2.3.4.34[(K)1.4.1.24]: *idā ehy adita ehīti*.

**1.5.1.6** Unidentified mantra. Cf. ĀpŚS6.3.9: *atha vedideśam abhimṛśatīyam asi tasyās te 'gnir vatsaḥ sā me svargaṃ ca lokam amṛtaṃ ca dhukṣveti*; HirŚS6.6:535: *śraddha ehi satyena tvāhvayāmīty āhūyamānām iyam asi tasyās te 'gnir vatsaḥ sā me svargaṃ ca lokam ubhayaṃ ca dhukṣveti duhyamānām*

\* Each recension of manuscript gives a different extent of abbreviation. The extent adopted in the main text generally agrees with that of mss K<sub>2</sub> and/or K<sub>3</sub>, which usually give(s) the least extent of abbreviation among all the mss.

om unneṣyāmy unnayāmīti vā-

**1.5.1.8** Unidentified mantra in this form. It seems to be a *pratīka* form, but it cannot be found either in the Śruti texts of the Taittiriya *śākhā* or in the earlier portion of the VādhŚS.

Cf. JB1.39: *bhūtakṛta stha pratyūḍhaṃ janyaṃ bhayaṃ* ity aṅgārān pratyūhati; BhārŚS6.10.5: *dhṛṣṭir asi brahma yaccheti* (TS1.1.7.1) upaveṣaṃ ādāya gārhapatyād udīco 'ṅgārān nirūhati *bhūtakṛtaḥ sthāpoḍhaṃ janyaṃ bhayaṃ* iti; ĀpŚS6.5.6: *dhṛṣṭir asi brahma yacchety* upaveṣaṃ ādāya *bhūtakṛta sthāpoḍhaṃ janyaṃ bhayaṃ apodhāḥ senā abhūtvarī* iti gārhapatyād udīco 'ṅgārān nirūhya vyantān gārhapatyena kṛtvā ... Also cf. HirŚS3.7:343: *dhṛṣṭir asīty* upaveṣaṃ ādāya *nirūḍhaṃ janyaṃ bhayaṃ saha tena yaṃ dviṣmaḥ subhūtāya śrapadhvam* iti tena gārhapatyād udīco 'ṅgārān nirūhati. *bhūtakṛtaḥ sthāpoḍhaṃ janyaṃ bhayaṃ saha tena yaṃ dviṣma* iti vā; ŚāṅkhŚS2.8.8: *subhūtakṛtaḥ subhūtaṃ naḥ kṛṇutety* upaveṣeṇodīco 'ṅgārān gārhapatyān nirūhyādhiśrayaty, *aśanāyāpipāsīyenāgnihoṭrasthālyā gārhapatyena vīreṇeti* vikāraḥ.

**1.5.1.9** Unidentified mantra. Cf. ĀpŚS6.5.6: ... gārhapatyād udīco 'ṅgārān nirūhya vyantān gārhapatyena kṛtvā *sagrā sthety* abhimantrya japaty *agnaya ādityaṃ gr̥ṇāmy ahne rātrim* iti sāyam, *ādityāyāgniṃ gr̥ṇāmi rātryā ahar* iti prātaḥ.

**1.5.1.10** Unidentified mantra. This mantra is found only in VādhŚS.

**1.5.1.11** Unidentified mantra. Cf. ĀpŚS6.6.8: *udbhava sthod ahaṃ prajayā pra paśubhir bhūyāsaṃ haras te mā vigād, udyan suvargo lokas triṣu lokeṣu rocayeti* punar evāvekṣyāntaritaṃ rakṣo 'ntaritā arātayo 'pahatā vyṛddhir apahataṃ pāpaṃ karmāpahataṃ pāpasya pāpakṛtaḥ pāpaṃ karma yo naḥ pāpaṃ karma cikīrṣati pratyag enam ṛccheti triḥ paryagnikṛtvā *gharmo 'si rāyaspoṣavanir ihorjaṃ dṛmheti* vartma kruvan prāg udvāsayatya udak prāg udag vā.

**1.5.1.12** Unidentified mantra. Parallels are found in the same context in various texts. Cf. MS1.8.4: *tād āvakṣptatamam udbhāvaḥ stha* ity āvekṣeta, *ūd ahāṃ prajāyā paśubhir bhūyāsaṃ* iti prajāyāḥ paśūnāṃ śṛṣṭyā, ātho abhy evāinad ghārayati medhyatvāya; KS6.7: 56.16f. : yarhi bindava iva syus tarhy avekṣet *odbhavas sthod ahaṃ prajayā pra paśubhir bhūyāsaṃ* ity; BhārŚS6.

10.7: *athainaṃ tṛṇenābhijvalayann avekṣate ud bhavaḥ sthod ahaṃ prajāyā paśubhir indriyeṇa bhūyāsaṃ* iti; ĀpŚS6.6.8: *udbhava sthod ahaṃ prajāyā pra paśubhir bhūyāsaṃ haras te mā vigād udyan suvargo lokas triṣu lokeṣu rocayeti* punar evāvekṣya; HirŚS 3.7:343: *anantaram vādhiśrayanād*

*udbhavaḥ sthoda ahaṃ prajayā paśubhir bhūyāsam* iti tṛṇaṃ pradīpyāvekṣate; MānŚS1.6.1.16-17: *udbhavaḥ stha* ity avekṣeta, *ud ahaṃ prajayā paśubhir bhūyāsam* ity ulmukenābhitāpayati.

**1.5.1.13** Unidentified mantra. See 1.5.1.11 above.

**1.5.1.14** See TS1.1.8.11(=):

*antritaṃ rākṣo 'ntāritā ārātayaḥ.*

Cf. BaudhŚS3.5:73.12; BhārŚS6.10.10; ĀpŚS6.6.8; HirŚS3.7:344 etc.

**1.5.1.15** Unidentified mantra. Cf. ĀpŚS6.6.8: ... *antaritaṃ rakṣo 'ntarita arātayo 'pahatā vyṛddhir apahataṃ pāpaṃ karmāpahataṃ pāpasya pāpakṛtaḥ pāpaṃ karma yo naḥ pāpaṃ karma cikīrṣati pratyag enam ṛccheti triḥ pary-agnikṛtvā...*

**1.5.1.17** See TS1.7.7.2.g(=1.8.10.2g; 1.8.15.1c). The mantra is found also in some other *prapāṭhakas* of VādhŚS: 8th. Agnicayana; 9th. Vājapeya; 10th. Rājasūya. In other sūtras it is used in the same contexts, but not in the Agnihotra ritual.

TS1.7.7.2.g: *viṣṇoḥ krāmo 'si viṣṇoḥ krāntām asi viṣṇor vikrāntam asi.*

**1.5.1.18** Unidentified mantra. Cf. BhārŚS6.10.12; ĀpŚS6.6.10; HirŚS3.7:344; JB1.39; ŚāṅkhŚS2.8.8.

HirŚS3.7:344: *pratyūḍham janyaṃ bhayaṃ saha tena yaṃ dviṣmaḥ subhūtam akarteti tena gārhaptye 'ṅgārān pratyūhati, bhūtakṛtaḥ sthāpyeti sasyaṃ ya-jamānasyeti vā; ŚāṅkhŚS2.8.8: subhūtakṛtaḥ subhūtaṃ naḥ kṛṇutety upaveṣṇodīco 'ṅgārān gārhapatyān niruhyādhiśrayaty ...*

**1.5.2.2** See TS1.1.2.1(=TB3.2.2.2)(=):

*prātyuṣṭaṃ rākṣaḥ prātyuṣṭā ārātayaḥ.* Cf. JB1.39; BaudhŚS3.5:73.15 etc.

**1.5.2.4** Unidentified mantra. Cf. BhārŚS6.11.2; ĀpŚS6.7.2; HirŚS6.6:535.

BhārŚS6.11.2: *havir devānām asi mṛtyor me 'bhayaṃ svasti me 'stv abhayaṃ me 'stv* ity upāṃśūktvā yajamāna *om unnaya havyaṃ devebhyaḥ pāpmano mām* ity uccaiḥ pratigṛṇāti; ĀpŚS6.7.2: *havir devānām asi mṛtyor me 'bhayaṃ svasti me 'stv abhayaṃ me astv* ity upāṃśūktvaum *unnayety uccair anujānāti. apacāre yajamānasya svayam ātmānam anujānīyāt.*

**1.5.2.5** Unidentified mantra. Cf. BaudhŚS3.5:73.18: *atha caturaḥ sruvān unnayati pūrṇān vānūco vā bhūr idā bhuva idā suvar idā bhūr bhuvaḥ suvar ideti; ĀpŚS6.8.1-3: agnaye ca tvā pṛthivyai connayāmīti prathamam, vāyave ca tvāntarikṣāya ceti dvitīyam, sūryāya ca tvā dive ceti tṛtīyam, candrmase ca tvā nakṣatrebhyas ceti caturtham. adbhyaḥ ca tvauṣadībhyas ceti pañcamam jamadagnīnām. bhūr idā bhuva idā suvar idā karad idā pṛthag ideti vā prati-mantram.* [Caland suggests to read “vṛdhad” instead of “pṛthag”, cf. Caland

[Tr.] p.186.] Also cf. HirŚS3.7:345; MānŚS1.6.1.26; ĀśvŚS2.3.12; KauśS91.10.

**1.5.2.6** See TB2.1.5.10(=):

*sajūr devāiḥ sāyamnyāvabhīr* iti sāyāṁ sāmṁṛṣati; *sajūr devāiḥ prātaryāvabhīr* iti prātāḥ ...

Other *sūtras* have longer mantra. *E.g.* BaudhŚS3.5:73.19f.: *sthālyāṁ sruvaṁ pratyavadhāyāthaine sāmṁṛṣati sajūr devaiḥ sāyamnyāvabhīḥ sāyamnyāvāno mā devāḥ svasti saṁpārayantu paśubhir* iti sāyam, *sajūr devaiḥ prātaryāvabhīḥ prātaryāvāno mā devāḥ svasti saṁpārayantu paśubhir* iti prātāḥ. Cf. BhārŚS 6.11.7; ĀpŚS6.8.4; HirŚS3.7:345.6; ŚāṅkhŚS2.8.20. They show slight variants. See Caland's note to ĀpŚS6.8.4 notes 6 and 7(=[Tr.] p.187).

**1.5.2.8** Unidentified mantra. There is no parallel mantra in other *sūtras*.

**1.5.2.10** Unidentified mantra. There are several *sūtras* which have the mantra with variants. Cf. BaudhŚS3.6:74.12: *athaitāṁ samidhaṁ madhyataḥ āhavanīyasyābhyādadhāti rajatāṁ tvāgnījyotiṣaṁ vāyumatīṁ svargyāṁ svargāya lokāya rātrim akṣitim iṣṭakāṁ upadadhe 'mṛtaṁ prāṇe dadhāmi prajāpatis tvā sādayatv* iti, *tayā devataṁ karoti tayā devatayāṅgirasvad dhruvā sīdeti*; ĀpŚS6.9.4: [There will be the third mantra if three samidhs are put] *eṣā te agne samid* iti, *hiranyayaṁ tvā vaṁśaṁ svargasya lokasya smṁkramaṇaṁ dadhāmīti* dvitīyāṁ, *rajatāṁ tvā haritagarbhāṁ agnījyotiṣaṁ akṣitim kāmādughāṁ svargyāṁ svargāya lokāya rātrim iṣṭakāṁ upadadhe tayā devatayāṅgirasvad dhruvā sīdeti* sāyaṁ tritīyāṁ, *harīṇīm tvā rajatagarbhāṁ sūryajyotiṣaṁ akṣitim kāmādughāṁ svargyāṁ svargāya lokāyāharīṣṭakāṁ upadadha* iti prātāḥ. Also cf. HirŚS3.7:347; ĀśvŚS2.3.15.

**1.5.2.11** See TB2.1.9.2(=): *agnīr jyōtir jyōtir agniḥ svāhēti* sāyāṁ juhōti.

**1.5.2.12** Unidentified mantra. Cf. ŚāṅkhŚS2.9.7: *agan prāṇaḥ svargaṁ lokaṁ jīte jayāmy abhayaṁ me 'lokatāyā aputratāyā apaśutāyā* iti yajamānaḥ pūrvāṁ āhutim anuprāṇīti. Cf. also *Ibid.* 2.9.8. For 1.5.2.12–13, cf. ĀpŚS6.10.1–2: *samidham ādhāya prāṇyāpānya nimīlya vīkṣya hutvā dhyāyed yat kāmāḥ syāt. hutvā mahad abhivīkṣate. "abhyānuprāṇ-"* cf. ĀpŚS6.25.10–26.1.

**1.5.2.14** Unidentified mantra. Cf. MS1.8.5:122.7–9: *āgne gr̥hapate pariśadya juṣāsva svāheti* juhuyāt, *tēnaivāinaṁ śamayati, tēna priṇāty, ātho tēnaivāinaṁ ānanudhyāyinaṁ ārūkṣaṁ karoty*; KS6.8:58.11–14: *agne gr̥hapate juṣasva svāheti* sruveṇa gārhapatyē juhōti; ĀpŚS 6.13.1–2: *agne gr̥hapate pariśadya juṣasva svāheti* sruveṇa gārhapatyē juhōty ekāṁ dve tisraś catasro vā. *agnaye gr̥hapataye rayipataye puṣṭipataye kāmāyānnādīyāya svāhety* etām eke samāmananti. Cf. BaudhŚS3.6:75.6f.; HirŚS3.7:355; KātŚS4.14.22–23; ŚāṅkhŚS2.10.1. Also cf. ĀśvŚS2.4.8: *tūṣṇīm samidham ādhāyāgnaye gr̥hapataye*

*svāheti* gārhapatyē.

**1.5.2.16** Unidentified mantra. Cf. ŚāṅkhŚS2.9.8: *āgann apāna ātmānaṃ vijīte vijayāmy abhayaṃ me alokatāyā aputratāyā apaśutāyā* ity uttarām anvavāniti. Cf. also passages cited for 1.5.2.12 above. “abhipraṇana-” to Gārhapatya fire, cf. ĀpŚS6.26.5.

**1.5.2.21** Unidentified mantra. Cf. BaudhŚS3.6:76.3f.: athodaṅ paryāvṛtya prācīnadaṇḍayā sruvā bhakṣayati *idaṃ haviḥ prajānanam me astu daśaviraṃ sarvagaṇaṃ svastaye, ātmasani prajāsani paśusany abhayasani lokasani vṛṣṭi-sani, agniḥ prajāṃ bahulāṃ me karotv annaṃ payo reto asmāsu dhatta, rāyas poṣaṃ iṣaṃ ūrjaṃ asmāsu dīdharat svāheti*(TB2.6.3.5) sāyam; BhārŚS6.13.8–9: barhiṣopayamyodaṅ paryāvṛtya prācīnadaṇḍayodīcīnadaṇḍayā vā sruvā-cāmati *āgneyaṃ retaḥ prajānanam me astv* iti sāyam, *sauryaṃ retaḥ prajāna-nam me astv*(TB2.6.3.5) iti prātaḥ. upaniṣkramyāgnihotrahaṇīm mārja-yitvā barhiṣi lepaṃ nimārṣṭi. Also cf. HirŚS3.7:352–3.

**1.5.2.22** No mantra accompanied? Cf. BaudhŚS3.7:76.9f.: nirṇijya sru-cam niṣṭapyādbhiḥ pūrayitvodag uddīṣati *saptarṣiṇ prīṇīhi saptarṣiṇ jīva saptarṣibhyaḥ svāheti. saptarṣiṇ eva prīṇāti*(TB.2.1.4.8) iti brāhmaṇam.

**1.5.2.24** Mantra 1, unidentified. Cf. ŚāṅkhŚS2.13.1–8: atha prātaḥ. *bhūr bhuvah svaḥ suprajāḥ prajābhir bhūyāsaṃ supoṣaḥ poṣaiḥ suvīro vīrair abhayaṃ te 'bhayaṃ no apsu manasā tvopatiṣṭhe lokam upaimi svas cety āhavanīyam. atraiva tiṣṭhann itarau: abhayaṃ te 'bhayaṃ no astu vācā tvopatiṣṭhe prajāṃ upaimi paśūṃś ceti gārhapatyam, abhayaṃ te 'bhayaṃ no astu prāṇena tvopatiṣṭhe vyānam upaimy āyus cety anvāhāryapacanam. abhayaṃ vo 'bhaya-m no astu kāmēna va upatiṣṭhe vittam upaimi bhūtiṃ ceti sarvān. samānam samitprabhṛty ā vratasya visarjanāt. anena vaiva sāyam prātaḥ; ĀśvŚS2.5.19 (pravāsa): vijñāyate 'bhayaṃ vo 'bhayaṃ me 'stv ity evopatiṣṭheta pravasan pratyetyāharahar veti.; Śāṅkh'SS2.14.1(pravāsa): pravatsyann agnīn samikṣ-ate 'bhayaṃ vo 'bhayaṃ no astv* iti. Also cf. ĀpŚS6.27.1f.

mantra 2–4, cf. TB2.5.7.2 (also 2.7.7.6):

āyur asi viśvāyur asi, sarvāyur asi sarvam āyur asi, sarvaṃ ma āyur bhūyāt, sarvam āyur geṣam.

mantra 5–6, Unidentified mantras. Cf. ŚāṅkhŚS2.12.9–10: *daivas tantur asy anu tvā rabhe māhaṃ tvad vyavacchitsīty āhavanīyasya dakṣiṇato 'ngārān upasprīṣya tato 'si tantur asy anu mā samtanuhi prajāyā paśubhiḥ rāyas poṣeṇa suprajāstvena suvīryeṇa mānuṣas tantur asy anu mā rabhasva mā tvaṃ mad-vyavacchitthā asāv* iti jyeṣṭhasya putrasya nāmābhivyāhṛtya yāvanto vā bha-vanti.

**1.5.2.25** Unidentified mantra. Cf. ĀpŚS6.22.1: *agne rucām pate namas te ruce rucām mayi dhehi, arvāguaso svasti te pāram aśīyārvāguaso svasti te pāram aśīyārvāguaso svasti te pāram aśīya, tantur asi tato mā cchitthā asau svasti te 'stv asau svasti te 'stv asau svasti te 'stv iti putrāṇām nāmāni grhṇāti tris trir ekaikasya ...* ; ŚāṅkhŚS2.12.10: *tato 'si tantur asy anu mā samtanuhi prajayā paśubhī rāyas poṣeṇa suprajāstvena suvīryeṇa mānuṣas tantur asy anu mā rabhasva mā tvam mad vyavacchitthā asāv iti jyeṣṭhasya putrasya nāmābhivyaḥṛtya yāvanto vā bhavanti.*

**1.5.3.1** Unidentified mantra. See 1.3.3.1.

**1.5.4.1** Unidentified mantra. Parallel mantras are recorded in the Gṛhyasūtras and Kauṣītaki Upaniṣad in the contexts of *Jātakarman* or *Sīmantakarāṇa*. Cf. ĀpMP2.13.4(cf. ĀpGS6.15.5); MantrB(S)1.5.10; ĀśvGS1.13.7; PārGS1.11.9; HirGS2.3.8a; ĀgnGS2.1.3; KauṣU2.10; [cf. (p) GopGS2.8.4; KhādGS2.3.4] MantrB(S)1.5.10–11,13: *yat te susīme hr̥dayam hitam antaḥ prajāpatau vedāham manye tad brahma māham pautram agham nigām, yat pr̥thivyā anāmṛtaṁ divi candramasi śritam vedāmṛtasyāham nāma māham pautram agham risam, yad adaś candramasi kṛṣṇam pr̥thivyā hr̥dayam śritam tad aham vidvāms tat paśyan māham pautram agham rudam.*

ĀpMP2.13.4: *yāt te susīme hr̥dayam védāham tāt prajāpatau védāma tāsya te vayam māham pūtram āgham rudam.*

ĀśvGS1.13.7: *prajāpatyasya sthālīpākasya hutvā hr̥dayadeśam asyā ālabheta yat te susīme hr̥daye hitam antaḥ prajāpatau manye 'ham māṁ tad vidvāmsam māham pautram agham nigām iti.*

PārGS1.11.9: *athāsyai dakṣiṇāṁsam adhi hr̥dayam ālabhate yat te susīme hr̥dayam divi candramasi śritam vedāham tan māṁ tad vidyāt paśyema śaradaḥ śatam jīvema śaradaḥ śatam śṛṇuyāma śradaḥ śatam iti.*

HirGS2.3.8: *tataḥ pāṇī prakṣālya bhūmim ālabhate yat te susīme hr̥dayam divi candramasi śritam tathāmṛtatvasyeśāno māham pautram agham rudam veda te bhūmih̥r̥dayam divi candramasi śritam tathāmṛtatvAsyeśāno māham pautram agham rudam iti.*

ĀgnGS2.1.3: *tataḥ pāṇim prakṣālya bhūmim ālabhate ya te susīme hr̥dayam divi candramasi śritam tasyāmṛtasya no dhehi māham pautram agham rudam, vedase bhūmi hr̥dayam divi candramasi śritam tasyāmṛtasya no dhehi māham pautram agham rudam iti.*

KauṣU2.8: *atha māsi māsy amāvāsyāyām paścāc candramasam dr̥śyamānam upatiṣṭhetaitayaivāvṛtā haritatr̥ṇe vā pratyasyati yan me susamid hr̥dayam adhi candramasi śritam manye 'ham māṁ tad vidvāmsam māham putryam agham rudam iti, na hy asmāt pūrvā prajāḥ praitīti. atha samveksyāṇ*

jāyāyai hrdayam abhimr̥śed yat te suśīme hrdayaṃ śritam antaḥ prajāpatau tenāmṛtatvasyeśāne mā tvam putryam aghaṃ nigāḥ iti, na hy asyāḥ pūrvā prajāḥ pratitīti.

**1.5.4.2** Mantras 1–3, unidentified. Mantras 4–7, cf. AS(Ś)1.19.1–4[AS(P) 1.20.1–4]:

(1): *mā no vidan vivyādhīno mó abhivvyādhīno vidan ārác charavyā asmād viśūcīr indra pātaya*, (2) *viśvañco asmác chāravaḥ patantu yé astá yé cāsyāḥ dáaivīr manuṣyeṣavo māmāmitrān ví vidhyata*(P: *devā manuṣyā ṛṣayo amitrān no vi vidhyata*), (3) *yó naḥ svo yó áraṇaḥ sajātá utá níṣtyo yó asmám̐ abhidās-ati*(P: *yāḥ samāno yo 'samāno 'mitro no jighāṃsati*) *rudráḥ śaravyāyāitān māmāmitrān ví vidhyatu*(P: *rudráḥ śaravyayā tān amitrān no vividhyatu*) (4) *yáḥ sapátno yó 'sàpatno yás ca dviśám̐ chápāti naḥ*(P: *sabandhuś cāsabandhuś ca yo na indrabhidāsati*) *devās tám̐ sárve dhūrvantu bráhma várma mamántaram*. (cd=RS6.75.19cd.)

**1.5.4.3** Unidentified mantra.

**1.5.4.5** Unidentified mantra. Cf. ĀpŚS6.5.6: ... iti gārhapatyād udīco 'ngārān nirūhya vyantān gārhapatyena kṛtvā *sagrā sthety abhimantrya japaty agnaya ādityaṃ gr̥hṇāmy ahne rātrim* iti sāyam, *ādityāyāgniṃ gr̥hṇāmi rātryā ahar* iti prātaḥ. For the idea behind these mantras, cf. TB2.1.2.9–10.

**1.5.4.7** See TB2.1.5.10(=):

*sajūr devāiḥ prātáryāvabhir̥ iti prātāḥ*.

**1.5.4.9** Unidentified mantra. Cf. BŚS3.6:74.17: *atha prātar hariṇīm tvā sūryajyotiṣaṃ vāyumatīm̐ svargyām̐ svargāya lokāyāharakṣitīm̐ iṣṭakām upadadhe 'mrtam apāne dadhāmi prajāpatis tvā sādayatv* iti; ĀpŚS6.9.4: *eṣā te agne samid* iti, *hiranyayaṃ tvā vaṃśaṃ svargasya lokasya saṃkramaṇaṃ dadhāmīti dvitīyām, rajatām tvā haritagarbhām agnījyotiṣam akṣitīm̐ kāmādughām̐ svargyām̐ svargāya lokāya rātrim iṣṭakām upadadhe tayā devatayāṅgirasvad dhruvā sīdeti sāyam tritīyām, hariṇīm tvā rajatagarbhām̐ sūryajyotiṣam akṣitīm̐ kāmādughām̐ svargyām̐ svargāya lokāyāhariṣṭakām̐ upadadha* iti prātaḥ; HirŚS3.7:347: *hiranyayaṃ tvā vaṃśaṃ svargasya lokasya saṃkramaṇaṃ dadhāmīti vā tā asya sūdadohasa* iti vā *rajatām tvā haritagarbhām agnirjyotiṣā jyotiṣmatīm̐ svargyām̐ kāmādughām̐ akṣitām̐ aksityā āptyai vyāptyai samāptyai kāmāya svargāya lokāyāmṛtatvāya rātrim iṣṭakām upadadha* iti sāyam, *hariṇīm tvā rajatagarbhām̐ sūryo jyotiṣā jyotiṣmatīm̐ svargyām̐ kāmādughām̐ akṣitām̐ aksityā āptyai vyāptyai samāptyai kāmāya svargāya lokāyāmṛtatvāyāhariṣṭakām̐ upadadha* iti prātaḥ; ĀśvŚS2.4.25: *satyar̥tābhyām̐ tveti paryukṣaṇam om unneṣyāmīty atisarjanaṃ hariṇīm tvā sūryajyotiṣam ahar iṣṭakām̐ upadadhe svāheti samidādhānaṃ bhūr bhuvāḥ*

*svar om sūryo jyotir jyotiḥ sūryaḥ svāheti homa unmārjanañ ca.*

**1.5.4.10** See TB2.1.9.2(=):

*agnir jyotir jyotiḥ agniḥ svāheti sāyam juhōti, rēta evā tād dadhāti. sūryo jyotir jyotiḥ sūryaḥ svāheti prātāḥ, rēta evā hitām prājanayati.*

**1.5.4.16** Unidentified mantra. Cf. BaudhŚS3.6:76.3f.: *athodañ paryāvṛtya prācīnadaṇḍayā srucā bhakṣayati idam haviḥ prajananaṁ me astu daśavīram sarvagaṇam savastaye ātmasani prajāśani paśusanyabhayāsani lokasani vṛṣṭisani, agniḥ prajāṁ bahulāṁ me karotv annaṁ payo reto asmāsu dhātva rāyas poṣam iṣam ūrjam asmāsu dīdharat svāheti* (TB2.6.3.5s) *sāyam. Ibid.3.7:76.8: sūryaḥ prajāṁ bahulāṁ me karotv iti prātāḥ.* Cf. BhārŚS6.13.8; ĀpŚS6.11.5; HirŚS3.7:352-3.

**1.5.4.18** Unidentified mantra. Cf. ĀpŚS 6.19.7: *bhūr bhuvah suvah su-prajāḥ prajāyā bhūyāsaṁ suvīro vīraiḥ suvarcā varcasā supoṣaḥ poṣair ity evopatiṣṭheteti vājasaneyakam. bhartum vah śakeyaṁ śraddhā me mā vyāgād iti vā;* BaudhŚS20.20:45.13: *vyāhṛtibhir upasthāya bhartum vah śakeyaṁ śraddhā me mā vigād ity eva brūyād ity āñjigaviḥ.*

**1.6.1.6–7** See (p) TS1.5.5.1a: *upaprayānto adhvarām [māntram vocemāgnāye, āre asme ca śṛṇvatē]; Ibid.1.5.5p(=): cītrāvaso svastī te pārām aśtīyē.*

**1.6.1.8** See TS1.5.5.4p(=) cited at 1.6.1.7 above. Cf. ŚB(M)2.3.4.22; Baudh ŚS3.8:77.5; MānŚS1.6.2.7; ŚāṅkhŚS2.11.4. Cf. also MS1.5.9:77.12; KS7.6:68.16.

**1.6.1.9** See TS1.5.5.4q(=), (without *svāhā*): *īndhānās tvā śatām hīmā dyumāntaḥ sām idhīmahi, vāyasvanto [vayaskṛtaṁ yāśasvanto yaśaskṛtaṁ suvīrāso ādābhyām, āgne sapatnadāmbhanaṁ] vārṣiṣṭhe ādhi nāke*

**1.6.1.11** Brāhmaṇa quotation. See TS1.5.7.6(=): *eṣā vāi sūrmī kārṇakāvaty, etāyā ha sma vāi devā āsurāṇām śatatārḥā[mś trīmḥanti, yād etāyā samīdham ādadhāti vājram evāitac chataghnīm yājamāno bhrātrvyāya prā harati] stṛtyā āchambaṭkāram.*

**1.6.1.12** Unidentified brāhmaṇa quotation.

**1.6.1.13** See TS1.5.5.4r–s: *sām tvām agne sūryasya vārcasāgathāḥ, sām ṛṣīṇām stutēna, [sām priyēṇa dhāmnā. tvām agne sūryavarcā asi, sām mām āyuṣā vārcasā] prajāyā sṛja.*

**1.6.1.15** See TS1.5.6.1a–c(=): (a) *sām paśyāmi prajā ahām i[daprajaso mānavīḥ, sārva bhavantu no grhē. (b) āmbha sthāmbho vo bhakṣīya, māha stha māho vo bhakṣīya, sāha stha sāho vo bhakṣīyōrja sthōrjam vo bhakṣīya. (c) rēvatī rāmadhvam asmīn lokē 'smīn goṣṭhē smīn kṣāye 'smīn yōnāv, ihāiva stetō māpa gāta,] bahvīr me bhūyāsta.*

**1.6.1.16** See TS1.5.6.2d–e(=): (d) *saṁhitāsi viśvarūpīr, ā morjā viśā-*



*gaupatyénā rāyás póṣeṇa. (e) [sahasrapoṣám vaḥ puṣyāsam, máyi vo] rāyah śrayantām.*

**1.6.1.17** See (p) TS1.5.6.2-3f-i(⟨=⟩): (f) *úpa tvāgne divé-dive [dóṣśāvastar dhiyá vayám, námo bháranta émasi]. (g) rájantam adhvaránāṃ [gopám ṛtásya dídivim, várdhamānaṃ své dáme]. (h) sá naḥ pitéva sūnávé [’gne sūpāyanó bhava, sácasvā naḥ svastáye]. (i1) ágne tvám no ántamaḥ [utá trātá śívó bhava varūth:yaḥ]. (i2) tám tvā śociṣṭha dīdivaḥ, [sumnāya nūnám īmahe sákhibhyaḥ]. (i3) vásur agnír vásuśravāḥ, [áchā nakṣi dyumáttamo rayīm dāḥ].* Vādhūla gives 6 mantras by *pratīkas*. Although the utilized mantras are almost the same, Baudh. and Āp. seem to count the number of mantras otherwise.

Cf. BaudhŚS3.8:78.3f.: *atha dvipadatripadābhir gārhapatyam upatiṣṭhata upa tvāgne divedive doṣāvastar dhiyā vayam, namo bharanta emasi, rājantam adhvarāṇāṃ gopāmṛtasya dīdivim, vardhamānaṃ sve dame, sa naḥ piteva sūnave ’gne sūpāyano bhava, sacasvā naḥ svastaye, agne tvam no antama uta trātā śivo bhava varūthyah, tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ, vasur agnir vasuśravā acchā nakṣi dyumattamo rayim dā iti; ĀpŚS6.17.7: upa tvāgne divediva iti tisṛbhir gāyatrībhir gārhapatyam upatiṣṭhate ’gne tvam no antama iti catasṛbhiḥ ca dvipadābhiḥ; MānŚS1.6.2.9: upa tvāgne dive diva ity aṣṭābhir gārhapatyam upatiṣṭhate.*

**1.6.1.18** See TS1.5.6.3k1and k2(=):

*ūrjā vaḥ paśyāmy ūrjā mā paśyata, rāyás póṣeṇa vaḥ paśyāmi rāyás póṣeṇa mā paśyata.*

Cf. BaudhŚS3.8:78.10f.: *atha grhāṃś caiva paśūṃś caivopatiṣṭhate ūrjā vaḥ paśyāmy ūrjā mā paśyata rāyas poṣeṇa vaḥ paśyāmi rāyas poṣeṇa mā paśyatedā stha madhukṛtaḥ syonā māviśaterā madaḥ sahasrapoṣam vaḥ puṣyāsam mayi vo rāyah śrayantām iti (TS1.5.6.3k-1); ĀpŚS6.17.9: ūrjā vaḥ paśyāmy ūrjā mā paśyateṭi grhān prekṣate paśūn vā; MānŚS1.6.2.10: ūrjā vaḥ paśyāmīti gām ālabhate.*

**1.6.1.19** See TS1.5.6.3-4l(⟨=⟩):

*idā stha madhukṛtaḥ syonā mā viśaté[rā mādamaḥ sahasrapoṣám vaḥ puṣyāsam máyi vo] rāyah śrayantām.*

**1.6.1.20** (p) Mantras quoted by *pratīkas*, see TS1.5.6.4m-p:

(m) *tát savitúr váreṇyam [bhárgo devásya dhīmahi dhíyo yó naḥ pracodáyāt], (n) somānaṃ svāraṇam [kṛṇuhí brahmaṇas pate, kakṣívantam yá auśijám], (o) kadā caná starír asi [néndra saścasi dāśúṣe, úpopén nú maghavan bhūya ín nú te dánam devásya pṛcyate], (p) pári tvāgne púram vayám [vīpraṃ sahasya dhīmahi, dhṛṣádvarṇam divé-dive bhettáram bhanigurávataḥ].*

**1.6.1.21** See TS1.5.6.4q1(=):

*ágne gr̥hapate sugr̥hapatír ahám tváyā gr̥hāpatinā bhūyāsaṁ, sugr̥hapatír máyā tvám gr̥hāpatinā bhūyāḥ.*

**1.6.1.22** Mantra variation. Cf. TS1.5.6.4q2: *śatám himás, tám āśísam á śāse tántave jyótiṣmatīm, tám āśísam á śāse 'múṣmai jyótiṣmatīm.* (V: *mahyam amuṣmai jyótiṣmatīm amuṣmā amuṣmā putrānān tantava.*)

**1.6.1.23** Brāhmaṇa quotation. See TS1.5.8.2–3(=): *prá vā eṣò 'smāl lokác cyavate yá āhavaníyam upatiṣṭhate, gārhapatyam úpa tiṣṭhate 'sminn evá loké prāti tiṣṭhaty, átho gārhapatyāivá nihnute.*

**1.6.2.2** Six mantras are to be identified with TS1.5.6.2–3(f–i3). See 1.6.1.17.

**1.6.2.3** Cf. 1.6.1.18. (p) *Pratīka* of TS1.5.6.3k: *ūrjá vaḥ paśyāmy ūrjá mā paśyata, [ rāyás póṣeṇa vaḥ paśyāmi rāyás póṣeṇa mā paśyata.]*

**1.6.2.4–5** Cf. 1.6.1.20. (p) Mantra quoted by *pratīkas*, see TS1.5.6.4.m-o and p; (*pratīka* forms are the same with those already quoted in 1.6.1.20).

**1.6.2.6** Cf. 1.6.1.21. (p) Mantra quoted by *pratīka*, see TS1.5.6.4q1:

*ágne gr̥hapate [sugr̥hapatír ahám tváyā gr̥hāpatinā bhūyāsaṁ, sugr̥hapatír máyā tvám gr̥hāpatinā bhūyāḥ].*

**1.6.2.7** The same *āśis* formula as in 1.6.1.22 is to be understood.

**1.6.2.8** Cf. 1.6.2.5. (p) Mantra quoted by *pratīka*, see TS1.5.6.4p as in 1.6.2.6.

**1.6.2.9** Brāhmaṇa quotation, see TS1.5.8.5(=): *pári tvāgne púram vayám ity āha, paridhím eváitám pári dadhāty, áskandāya.*

**1.6.2.11** Cf. 1.6.1.17 and 21. Also see 1.6.2.6 above.

**1.6.2.13** Cf. 1.6.1.18. See TS1.5.6.3k1(=) cited at 1.6.1.18 above.

**1.6.2.14** Cf. 1.6.1.20. (p) Mantra quoted by *pratīka*, see TS1.5.6.4m–p as in 1.6.1.20.

**1.6.2.15** Cf. 1.6.2.5. (p) Mantra quoted by *pratīka*, see TS1.5.6.4p.

**1.6.2.17** Brāhmaṇa quotation, see TS1.5.9.5: *náktam úpa tiṣṭhate, na prātáḥ; sám hí náktam vratāni sr̥jyānte sahá śréyāṁś ca pápiyāṁś cāsāte. jyótir vā agnís támo rátrir, yán náktam úpa tiṣṭhate jyótiṣaivá támas tarati.* Mantras, (p) cf. TS1.5.5.2–3g–m(=1.3.14.7–8x–cc):

(g) *ágna āyūṁṣi pavasa [ á suvórjam ísam ca naḥ āré bādhasva duchúnām.*

(h) *ágne pávasva svápā asmé várcāḥ suvṛtryam dádhat pósaṁ rayím máyi.*

(i) *ágne pāvaka rocíṣā mandráyā deva jihváyā á deván vakṣi yáksi ca.* (k)

*sá naḥ pāvaka dīdivó 'gne devāṁ ihāvaha úpa yajñám havís ca naḥ.* (l)

*agnīḥ súcivratatamaḥ súcir vípraḥ súciḥ kavīḥ súci rocata áhutāḥ.* (m) *úd agne súcayas táva súkrá bhrájanta irate táva jyótiṁṣy arcáyāḥ.]*

**1.6.3.1** Unidentified mantra given with abbreviation. This has already been

quoted full in 1.3.3.1 and 1.5.3.1.

**1.6.4.3** Unidentified mantra.

**1.6.4.5** See TB1.2.1.27(=TB2.5.8.7–8) [(=) except “bhūr bhuvaḥ suvar”]: *iháivá sán tátra sató vo agnayah, prāṇéna vācā manasā bibharmi, tiro mā sántam áyur má prāhāsīt, jyótiṣā vo vaiśvānaréṇópatistṥhe*. Cf. BaudhŚS24.30: 216.6: *athedaṃ parokṣopasthānaṃ bhavatiḥaiva san tatra sato vo agnayah prāṇena vācā manasā bibharmi, tiro mā santamāyurmā prahāsīt jyotiṣā vo vaiśvānareṇopatiṣṭha* iti; BhārŚS6.5.5: *yady anupasthitāgniḥ pravaset tatraiva sann upatiṣṭheta ihaiva san tatra sato vo agnayah prāṇena vācā manasā bibharmi, tiro mā santam āyur mā prahāsīt jyotiṣā vo vaiśvānareṇopatiṣṭha* iti; also cf. ĀpŚS6.25.2. On “parokṣādupasthāna”, Cf. Caland 1924, p.163(=Kl.S. p.298).

**1.6.4.6** Unidentified mantra.

**1.6.4.10** (p) Mantra quoted by *pratīka*; See TS1.5.5.2f. (=TB1.2.1.16; 2.5.8.8). TS1.5.5.2f: *ayám te yónir ṛtvíyo yáto jātó [árocathāḥ tám jānānn agna árohāthā no vardhayā] rayím*. Cf. TS3.4.10.4–5.

**1.6.4.11** See the *brāhmaṇa* passage of TS3.4.10.5(=): *átho khálv āhur yád arányoh samārūḍho náśyed úd asyāgniḥ sīdet punarādhéyah syād iti*.

**1.6.4.12** Mantra variation? Cf. TB 2.5.8.8: *yá te agne yajñíyā tanús táyéhy árohātmānam(V: āroha-ātmātmānam?) ácchā vásūni kṛṇvānn asmé náryā purūṇi yajñó bhūtvā yajñám áśīda svām yónim jātavedo bhúva ájāyamānaḥ sákṣaya éhi*. Cf. TS3.4.10.5: *yá te agne yajñíyā tanús táyéhy árohéty ātmánt samārohayate*.

**1.6.4.13** (p) Mantra quoted by *pratīka*; See TS4.6.5.3–4i (=TB3.7.7.10–11)[without “bhūr bhuvas suvar”]: *ājúhvānaḥ suprátikaḥ [purástād ágne svām yónim áśīda sādhyā asmínt sadhásthe ádhy úttarasmin] víśvedevāḥ yájamānas ca sīdata*.

**1.6.4.14** See TB 2.5.8.8–9(=): *upávaroha jātavedaḥ púnas tvám devébhyo havyám vaha naḥ prajānán áyuh prajāṃ rayím asmāsu dhehi ájasro dīdhi no duroṇé*.

**1.6.4.17–19** (p) Mantra quoted by *pratīka*; TS1.5.5.2f=TB1.2.1.16. Cf. 1.2.3.10 above.

**1.6.4.21** (p) *samārohaṇa* mantra quoted by *pratīka*; TS1.5.5.2f=TB1.2.1.16. Cf. 1.2.3.10 and 1.6.4.17–19 above.

**1.6.4.21** (p) Mantras quoted by *pratīka*, except mantra 8; mantra 1, see (p) TS4.2.3.1b: *úd u tvā víśve devá [ágne bhárantu cíttibhiḥ sá no bhava śívátamaḥ suprátiko vibhāvasuḥ]*.

mantra 2, see (p) TS4.7.13.5m: *úd budhyasvāgne [prāti jāgrhy enam iṣṭāpūrté*

*sām srjethām ayām ca púnah kṛṇvāṁs tvā pitāraṁ yūvānam anvātāṁsīt tvāyi tāntum etām].*

mantra 3, see (p) TS4.6.3.1a: *úd enam uttarām naya-[ágne ghr̥tenáhuta rāyās póṣeṇa sām̐sr̥ja prajāyā ca dhánena ca].*

mantra 4, see (p) TS4.1.7.4k: *úd vayām támasas pári [pásyanto jyótir úttaram devām devatrā sūryam áganma jyótir uttamám].*

mantra 5, see (p) TS4.2.1.3–4g: *úd uttamám varuṇa pāsam asmád [ávādhāmám ví madhyamám śrathāya áthā vayām āditya vraté távānāgasō áditaye syāma].*

mantra 6, see (p) TS1.5.3.2g: *māno jyótir juṣatām [ájyaṁ vi;chinnaṁ yajñām̐ sām imám dadhātu bṛhaspatis tanutām imám no víśve devā ihā mādayantām].*

mantra 7, see (p) TS3.4.2.2e: *tántum tanván [rájaso bhānám anv ihi jyótiṣ-mataḥ pathó rakṣa dhiyá kṛ;tān].*

mantra 8, see (=) TB2.4.1.6: *tvám agne sapráthā asi júṣto hótā váreṇyah tvāyā yajñám vítanvate.*

**1.6.4.22** (p) Mantras quoted by *pratīka*;

mantra 1, see (p) TS4.2.1.2–3d: *ágne aṅgiraḥ [śatām te santv āvṛtaḥ sahásraṁ ta upāvṛtaḥ tāsām póṣasyha póṣeṇa púnar no naṣtām ákṛdhi púnar no rayím ákṛdhi].*

mantra 2, see (p) TS4.2.1.2c: *ágne 'bhyāvartinn [abhí na ávartasvāyhuṣā vārcasā sanyā medháyā prajāyā dhánena].*

mantra 3, see (p) TS4.2.1.2e: *púnar ūrjá [nívartasva púnar agna iṣáyusā púnar naḥ páhi víśvataḥ].*

mantra 4, see (p) TS4.2.1.3f: *sahá rayyā [nívartasvāgne pínvasva dhāráyā víśvāpsniyā víśvátas pári].*

**1.6.5.1** Unidentified mantras. For mantras 1 and 2 (*uddharaṇa* mantras), parallel ones with variants are found in some other sūtras. *E.g.* BaudhŚS3.4: 72.4–11: *purādityasyodayād gārhapatyam upasamādhāyānvāhāryapacanam āhṛtya jvalantam āhavanīyam uddharati prātarāhutaye vācā tvā hotrā prāṇe-nodgātrā cakṣuṣādhvaryuṇā manasā brahmaṇā śrotreṇāgnīdhaitais tvā pañca-bhir daivyaṁ (V: daivyaṁ pañcabhir) ṛtvigbhir uddharāmi, bhūr bhuvah suvar (Not in V) uddhriyamāṇa uddhara pāpmano mā (Not in V) yad avidvān yac ca vidvāṁś cakāra, ahnā yad enaḥ kṛtam asti pāpam sarvasmān moddhṛto muñca tasmād iti sāyam, rātriya yad enaḥ kṛtam asti pāpam sarvasmān moddhṛto muñca tasmād iti prātaḥ.* See also *Ibid.* 24.30:215.13–19. Cf. BhārŚS6.7.5–6; ĀpŚS6.1.6–7; MānŚS1.6.1.2–3; HirŚS3.7:339 etc.

For mantras 3 and 4 (*homa* mantras), they are found only with the Vādhūlas.

**1.6.5.3** Unidentified mantra. Cf. AB2.38.13: *vāg āyur víśvāyur víśvam āyur ity āha.* Cf. ĀgnGS2.4.6:66.18f.: *āyur asi víśvāyur asi sarvāyur asi sar-*

*vam āyur asi yato vāto(?) manojavāḥ* ity antaiś catasṛbhir anucchandasair anubrāhmaṇair āśīrvācanam āha. Also cf. TB2.7.5.6; 2.7.7.6.

**1.6.5.5** Unidentified mantra.

**1.6.5.7** See TS3.2.3.2q2(=)(without “*bhūr bhuvā suvar*”):

*suprajāḥ prajāyā bhūyāsaṃ suvīro vīraiḥ suvarcā varcasā supōṣaḥ poṣair*. (This mantra seems to be used for the Soma ritual in the original context of TS. Cf. its use in the Agnihotra context, see the recension of the White Yajurveda in the following.)

ŚB(K)1.4.2.1: *sā vā agnihotrāṃ hutvā sāyām úpatiṣṭhate bhūr bhúvāḥ svār* íti tát vācam̐ satyéna sámardhayati táyā sámṛddhayāśīṣa āśāste *suprajāḥ prajāyā bhūyāsam* íti tát prajāṃ āśāste *suvīro vīraiḥ* íti tát vīrān āśāste *supōṣaḥ poṣair* íti tát pūṣṭim bhūmánam āśāste yád vā adó 'pi dīrghám agnyupasthānám āśīr vāvā sāsīr véveyāṃ tát anénáivaitat sárvaṃ páryāpnoti tásmād anénaivópatiṣṭhetaiténa nvāvā vayām úpacarāma íti ha smásurir āha; Cf. ŚB(M)2.4.1.1: átha hūte 'gnīhotrá úpatiṣṭhate *bhūr bhúvāḥ svār* íti tát satyénaivaitád vācam̐ sámardhayati, yád āha *bhūr bhúvāḥ svār* íti táyā sámṛddhayāśīṣam āśāste, *suprajāḥ prajābhi syām* íti tát prajāṃ āśāste, *suvīro vīraiḥ* íti tát vīrān āśāste, *supōṣaḥ poṣair* íti tát pūṣṭim āśāste. Further cf. ĀpŚS6.19.7 (which refers to the Vājasaneyakas' opinion quoting a mantra being close to ŚB(K) version); HirŚS6.6:539; ŚāṅkhŚS2.13.1–2; ĀśvŚS2.3.27. ĀpŚS6.19.7: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraiḥ suvarcā varcasā supōṣaḥ poṣair* ity evopatiṣṭheteti vājasneyakam, *bhartuṃ vaḥ śakeyaṃ śraddhā me mā vyāgād* iti vā; HirŚS6.6:539: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraiḥ suvarcā varcasā supōṣaḥ poṣair* iti vā *kāmam aindro vittād* iti vā, *śraddhā me mā vyāgād* iti vā, *bhartuṃ vaḥ śakeyam* iti vā; ŚāṅkhŚS2.13.1–2: atha prātaḥ. *bhūr bhuvāḥ suvaḥ suprajāḥ prajābhir bhūyāsaṃ supōṣaḥ poṣaiḥ suvīro vīraiḥ abhayaṃ te 'bhayaṃ no apsu manasā tvopatiṣṭhe lokam upaimi svas cety āhavanīyam*; ĀśvŚS2.3.27: upotthāyottarāṃ kāmḥkṣetekṣamāṇo *bhūr bhuvāḥ suvaḥ suprajāḥ prajābhiḥ syām suvīro vīraiḥ supōṣaḥ poṣaiḥ*;

**1.6.5.9** Unidentified mantra.

**1.6.5.11** Unidentified mantra.

**1.6.5.13** Unidentified mantra. Cf. ĀpŚS6.19.7: *bhūr bhuvāḥ suvaḥ suprajāḥ prajāyā bhūyāsaṃ suvīro vīraiḥ suvarcā varcasā supōṣaḥ poṣair* ity evopatiṣṭheteti vājasneyakam, *bhartuṃ vaḥ śakeyaṃ śraddhā me mā vyāgād* iti vā. BaudhŚS20.20:45.13f. : *vyāhṛtibhir upasthāya bhartuṃ vaḥ śakeyaṃ śraddhā me mā vigād* ity eva brūyād ity āñjigaviḥ. Cf. HirŚS6.6:539 cited at 1.6.5.7

above.

**1.6.5.14** Unidentified mantra. See ĀpŚS6.19.7, BaudhŚS20.20:45.13f. and HirŚS6.6:539 referred to at 1.6.5.13 above.

**1.6.5.16** Brāhmaṇa-like quotation unidentified.

**1.6.5.23** Brāhmaṇa quotation. See TS1.5.9.6:

upasthéyo 'gnī3r nópasthéyá3 ity āhur. manuṣyāyén nvái yó 'hàr-ahar āhr-tyāthainam yācati sá ín nvái tám úpaarchaty, átha kó devān áhar-ahar yaac-isyatīti.

#### Abbreviation of Texts:

- ĀgnGS: Āgniveśya Gr̥hyasūtra. Ravi Varma, V.L.A. (ed.) *Āgniveśyagr̥hya-sūtra*. Trivandrum 1940 (*Trivandrum Sanskrit Series* No.CXLIV).
- ĀpMP: Āpastamba Mantrapāṭha. Winternitz M. (ed.). *The Mantrapatha or The Prayer Book of the Āpastambins*. Oxford University Press 1897 (rep. *Sri Garib Das Oriental Series* No.27, Delhi 1985).
- ĀpŚS: Garbe, R. (ed.) *Āpastamba Śrautasūtra*. Calcutta 1882.  
(Tr.) Caland, W. *Das Śrautasūtra des Āpastamba, aus dem Sanskrit übersetzt*, Teil I, Göttingen 1921.
- ĀśvGS: Āśvalāyana Gr̥hyasūtra. Stenzler, A.F. *Gr̥hyasūtrāṇi, Indische Hausregeln, Sanskrit und Deutsch, I. Āśvalāyana, Erstes Heft. Text*. Leipzig 1864 (rep. 1966) (*Abhandlungen der Deutschen Morgenländischen Gesellschaft*. III Band. Nr.4).
- AS(Ś): Atharvaveda, Śaunaka Saṃhitā. Roth, R. and Whitney, W.D. (ed.) *Atharva Veda Sanhita*. Bonn<sup>3</sup> 1966.
- AS(P): Atharvaveda, Paippalāda Saṃhitā. Raghu Vira (ed.) *Atharvaveda Saṃhitā*, New Delhi 1955.
- BaudhŚS: Caland, W. (ed.) *The Baudhāyana Śrauta Sūtra belonging to the Taittirīya Saṃhitā*. 3 Vols.; (*Bibliotheca Indica*). Calcutta 1904–13.
- BhārŚS: Bhāradvāja Śrautasūtra. Kashikar, C.G. (ed. and tr.) *The Śrauta, Paitr̥medhika and Pariśeṣa Sūtras of Bharadvāja*. 2 Vols. Poona 1964.
- HirŚS: Hiranyakeśi Śrautasūtra. Kāśīnāthaśāstrī Āgāśe and Śaṅkaraśāstrī Mārūlakara (ed.) *Satyāśādhaviracitaṃ Śrautasūtram (with Mahādeva's Vaijayantī)*. 10 Vols. (*Ānandāśrama Skt Gr 53*). Poona 1907–32.
- KauṣUp: Kauṣītaki Upaniṣad. A.Frenz, Kauṣītaki Upaniṣad, *Indo-Iranian Journal*, 11 (1969), pp.79–129.
- KS: von Schroeder, L. (ed.) *Kāṭhakam. Die Saṃhitā der Kāṭha-Çākhā*. 3

- Vols. Leipzig 1900–12.
- Kl.S.: Caland, W. *Kleine Schriften. (Glasenapp-Stiftung Band 27)*. Witzel, M. (ed.). Stuttgart 1990.
- MantraB: Mantra Brāhmaṇa of the Sāmaveda. Stoenner, H. *Das Mantra-brāhmaṇa 1. Prapāṭhaka*. Halle a. S., 1901.
- MS: von Schroeder, L. (ed.) *Mâitrâyaṇî Samhitâ*. 4 Vols. Leipzig 1881–86.
- MānŚS: van Gelder, J.P. (ed.) *Mānavaśrautasūtra. (Śata-Piṭaka Series 17)*, New Delhi 1961.
- NVO: Hillebrandt, A. *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form*, Jena 1879.
- PārGS: Pāraskara Gṛhyasūtra. Stenzler, A.F. *Gṛhyasūtrāṇi, Indische Hausregeln, Sanskrit und Deutsch, II. Pāraskara, Erstes Heft. Text*. Leipzig 1876 (rep. 1966) (*Abhandlungen für die Kunde des Morgenlandes Band 6–Nr.2*).
- RS: Aufrecht, T. (ed.) *Ṛgvedasamhitâ*. 2nd Edition, Berlin 1861–3.
- ŚB: Weber, A. (ed.) *The Çatapatha-Brāhmaṇa in the Mādhyandina-Çākhā*. Berlin-London 1855.
- SS: Satyavrata Sāmaśramī (ed.) *Sāmavedasamhitâ*. 5 Vols. (*Bibliotheca Indica*). Calcutta 1871–78.
- TA: Rajendralala Mitra (ed.) *The Taittirīya Āraṇyaka of the black Yajur Veda*. 2 Vols. (*Bibliotheca Indica*). Calcutta 1872.
- TB: Rajendralala Mitra (ed.) *The Taittirīya Brāhmaṇa of the black Yajur Veda*. 3 Vols. (*Bibliotheca Indica*) Calcutta 1859–70; Goḍabole, N.Śāstrī (ed.), 3 Vols. (*Ānandāśrama Skt Gr 37*). Poona 1934–38.
- TS: Weber, A. (ed.) *Die Taittirīya-Samhitâ* 2 Vols. (*Indische Studien 11–12*). Leipzig 1871–72.
- V: *Vādhūla Śrautasūtra*
- Vyākhyā: *Kalpāgamasamgraha* or *Vādhūlakalpasūtravyākhyā*, Āryadāsa's commentary to the Vādhūla Śrautasūtra, unpublished. (Utilized MSS for this edition are: *R2978*, Government Oriental Manuscript Library, Madras; *T1147*, Oriental Research Institute and Manuscript Library of the University of Trivandrum, Trivandrum.)

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